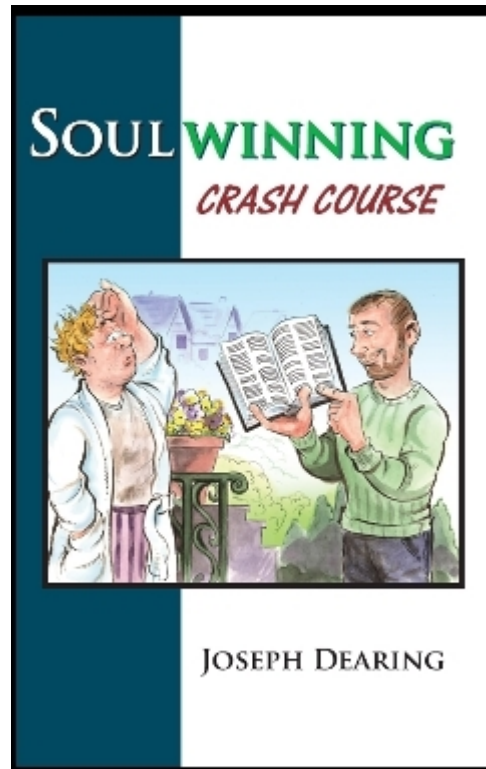


**Soulwinning Crash Course (Dearing)**  
**0.1 Title Page**

# SOULWINNING CRASH COURSE

by Joseph Dearing



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With the exception of the chart in Appendix 1, all scripture quotations in this book are taken from the real Bible (the Authorized Version, also known as the King James Bible).

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# LESSON 1

## THE BASICS

### DEFINITION OF SOULWINNING

To a New Testament believer, "soul-winning" is attempting to win souls to Jesus Christ by *explaining to lost people how to be saved*. According to [1Th 2:16](#), we are to "**speak**" to people "**that they might be saved**." This is mainly done through personal, one-on-one witnessing, in distinction from street and pulpit preaching. (Though street-preaching can and *should* often *lead* to personal, one-on-one witnessing.) Soulwinning can be done almost *anywhere*, but the main focus in this book is on systematic door-to-door soulwinning. In [Ac 20:20-21](#), Paul said he "testified" and "**taught**" people how to get saved "**from house to house**."

### REASONS FOR SOULWINNING

[Pr 11:30](#) "The fruit of the righteous is a tree of life; and he that winneth souls is wise."

Should we be *unwise*?

[Eph 5:15-17](#) "See then that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is."

[Mr 16:15](#) "And he said unto them, Go ye into all the world, and preach the gospel to every creature."

Why? Because...

[2Pe 3:9](#) "The Lord is...not willing that any should perish, but that all should come to repentance."

God is "**willing**" that everyone will get saved. *Do you CARE what God wants?* Then tell people how to get saved. When you get to the Judgment seat of Christ, He might say "*I told you in my Book that I wanted everyone to get saved, so why didn't you do anything about it?!*"

In [1Co 9:16](#), Paul described preaching the gospel as a "**necessity**."

[2Co 4:3](#) "But if our gospel be hid, it is hid to them that are lost..."

Do you care about lost souls? Remember *you used to be one*. Aren't you glad you're not going to burn in hell??

[Ps 107:2](#) **"Let the redeemed of the LORD say so..."**

Are you *grateful* that Jesus saved you? Then *thank Him by telling others*.

[Ro 10:14,17](#) **"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? ...faith cometh by hearing, and hearing by the word of God."**

[Lu 14:23](#) **"And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled."**

In this parable, the **"house"** is heaven. **"Highways"** suggests street-preaching. **"Hedges"** are typically planted around fields, in gardens, around yards, or along houses; i.e. places more private and/or close to homes than highways. Hence, **"hedges"** suggests personal soulwinning.

In [1Th 2:19-20](#), Paul said to his converts in Thessalonica: **"For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy."**

The words **"his coming"** there refer to the pre-Tribulation rapture when we meet Jesus in the air, after which is the *judgment seat of Christ*, where we'll be rewarded for the souls we've won. ([1Th 4:15-17](#))

## WHEN AND HOW OFTEN TO DO SOULWINNING

[Ac 5:42](#) says of the apostles: **"And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ."** (And that was right after the Jewish priests BEAT them and *commanded them NOT to teach in Jesus' name!* What's *our* excuse?!) Soulwinning should be a *way of life*, not just a "chore" or a "special event" that you do every once in a while. We should **"be ready always to give an answer to every man that asketh you a reason of the hope that is in you..."** ([1Pe 3:15](#))

Look for opportunities to witness to people everywhere you go. Be proactive. If you will be creative and think on your feet, you can CREATE opportunities to share the gospel. If someone asks "How you doing?" you can say *"I'm doing GREAT; I'm SAVED! How 'bout you?"* There's a window to witness. (If there's no time, give them a gospel tract.) If someone asks "Where are you going?" say *"I'm going to heaven! Where are you going?"* If someone says "What's your name?" say *"Who cares? I've got a NEW name written down in glory according to [Re 2:17](#) cuz I've been born again! How 'bout you?"*

Be "soul conscious." Think of people, *not* as irrelevant strangers, but as SOULS that *Jesus wants*.

## PREPARATION FOR SOULWINNING

### BE SAVED YOURSELF!

Know your own testimony of salvation. If you can't remember how you got saved, how can you tell others how to be saved? If you remember it well, your own testimony can be used at times to make a gospel presentation more personal and heartfelt.

### LEARNING THE BIBLE

[2Ti 2:15](#) "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

If you don't study the word of God enough to know how to rightly divide it, then you'll be caught off guard when a cult member quotes a verse out of context.

### PRAYER

Pray for God's help before soulwinning. You can ask God to guide you to the right places at the right times, guide you to the right people, guide the right people to you, give you the wisdom to discern who is saved and who's not, keep distractions away, keep evil influences and saboteurs away (e.g. devils, other lost people), *tell you what to say*, keep you from saying things you *shouldn't* say, bring useful and relevant Bible verses to your mind when needed, and *make the lost person understand* what is said/read.

Also have OTHERS pray *for you* before and during soulwinning. [2Th 3:1](#) "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you:" They can ask God to stop all forces which would hinder the word of God from being preached, understood, and accepted.

### CLOTHING TO WEAR

Soulwinners need not wear anything fancy or formal. ([Lu 20:46](#)) Jesus was once mistaken for a *gardener*. ([Joh 20:15](#)) In my city, there are many illegal immigrants who won't answer the door for anyone with a neck tie, because they're afraid they might be government officials. If you know the kind of audience you'll have ahead of time, you can consider their perceptions and dress accordingly. ([1Co 9:20-22](#))

Avoid wearing shirts with *pictures* or *words* on them. Those can be a distraction to the person being witnessed to.

Wear clothes with lots of POCKETS so you can carry plenty of *tracts* on various subjects (and keep them organized) for people who can't or won't give you time to talk.

*Men* must have short haircuts. [1Co 11:14](#) "**Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?**" How long is "long"? I'd say if it's long enough to dangle and swing back and forth, it's too long. I'd say that if, when you comb your hair forward and down, it hangs in front of your eyes, it's too long.

*Women* must dress as to *avoid arousing a man*. ([Mt 5:28](#); [Pr 7:10](#) with [1Th 5:22](#)) That means *hide* your body's *SHAPE* with a *long*, loose-fitting skirt or dress ([Isa 47:1-3](#)), and a loose and/or layered top. ([Pr 5:18-20](#); [Song 7:3,6-8](#); [8:1-2](#)) No skin should be showing other than the skin of your face, neck, arms, hands, and feet.

[1Ti 2:8-10](#) "**I will therefore...that women adorn themselves in modest apparel...**" Inherent in this modesty is humility, for the passage continues: "**...with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works.**" Hence, it is "unbecoming" for the woman to appear that she spends much time or money on her appearance, for that is antithetical to the task of soulwinning. Jewelry can also be distracting.

## SUPPLIES

### GOSPEL TRACTS

Leading someone to the Lord *in person* is favorable, because 1. Many people who are too lazy to read a tract will listen to someone else read scripture TO them, 2. You'll be there to answer questions on the spot, and 3. You'll know if they get saved and hence can *disciple* them afterward. Tracts are second best, but are *essential*, since most people will claim not to have time to listen to you present the gospel. So have ready plenty of gospel tracts, including tracts that refute specific heresies and cults. (See Appendix 2)

### BIBLE

Knowing, quoting, and showing scripture is extremely important. In [Joh 5:39](#), Jesus said "**...the scriptures...testify of me.**" [Ac 18:28](#) says Apollos "**...mightily convinced the Jews...shewing by the scriptures that Jesus was Christ.**"

[2Ti 3:15](#) "**...the holy scriptures...are able to make thee wise unto salvation through faith which is in Christ Jesus.**"

[Jas 1:21](#) "...receive with meekness the engrafted word, which is able to save your souls."

[Ro 10:17](#) "So then faith cometh by hearing, and hearing by the word of God."

[1Pe 1:23](#) "Being **born again**, not of corruptible seed, but of incorruptible, **by the word of God**, which liveth and abideth for ever."

Ideally, show scripture *directly from a Bible*, not quoting all from memory or reading off a tract. Reading straight from a Bible in your hand shows you have the infallible AUTHORITY of GOD and not just a *man's opinion*. At least on key verses, position your Bible towards them, and point to the verse so they can read it along with you. If you can get THEM to read it *to you* out loud, that's even better.

[Heb 4:12](#) "For the word of God is quick, and **powerful**..."

If they hear AND SEE the verses, they are MUCH more likely to understand. If they can't SEE the verse you're reading, they may *misunderstand what you said*, or they may just be PRETENDING to listen anyway. Get a Bible with the LARGEST PRINT you can find. (See Appendix 2.) People are LAZY and will not read the verses *if it takes ANY EFFORT*. If they can read it from a distance *without squinting or straining*, they are 100 times more likely to read it.

HIGHLIGHT or underline the verses you use often. (Or underline them with a highlighter.) This will help *you* find them faster *and* help the lost person see what you're pointing at. If the ink bleeds through the page a little, it's worth it. Buy a separate Bible solely for the purpose of soulwinning if necessary. Make sure your Bible is an old King James Bible of course. (If you don't know *why*, read Appendix 1.)

Ideally, you should use a WHOLE Bible, not just a New Testament. This avoids questions and confusion about "Why only HALF a Bible?" And *Old Testament verses can be very useful*, especially when dealing with cult members.

It's hard to get some people to admit to being a sinner. In [Ro 7:7](#), Paul said "...**I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.**" Many Old Testament verses are useful to *prove specific things are sins*:

[Pr 21:4](#) "An high look, and **a proud heart**, and the plowing of the wicked, **is sin**."

[Pr 24:9a](#) "The thought of foolishness **is sin**..."

[Pr 6:16-19](#) "**These six things doth the LORD hate: yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, An heart that deviseth wicked imaginations, feet that be swift in running to mischief, A false witness that speaketh lies, and he that soweth discord among brethren.**"

What if you take someone to [Re 21:8](#) to show him that "**all liars**" go to the lake of fire, and he tries to tell you that "liars" are people who lie "*all the time*"? You can

show him in Proverbs that God HATES "a **lying tongue**" (only takes one lie) and "a **false witness that speaketh lies**" (only two or more).

Old Testament verses that show *you can never be good enough to get to heaven*:

[Ps 39:5b](#) "...every man at his best state is altogether vanity..."

[Isa 64:6a](#) "But we are all as an unclean thing, and all our righteousnesses are as filthy rags..."

Old Testament verse that helps prove New Testament eternal security:

[2Ch 28:3](#) "Moreover he...**burnt his children in the fire**, after the **abominations of the heathen whom the LORD had cast out before the children of Israel.**"

It's an *abomination* to God for you to burn your own children, so *God won't send HIS children to hell*. Hence, when you've been born again, you cannot lose your salvation.

You'll also need the Old Testament to witness to unsaved *Jews*, since they accept the Old Testament (which they call the "*Tanakh*" or "*Tanach*") but not the New Testament.

Some of the most obvious prophetic references to Jesus in the Old Testament are [Isa 7:14](#); [Mic 5:2](#); [Zec 9:9](#); [Ps 22:7-8,14-18](#); [Isa 50:6](#); [52:13-15](#); [53](#); [Ps 16:10](#); [110:1,4](#), and [Zec 12:10](#); [13:6-7](#).

I once asked a 21-year-old Jew how he can atone for his sins, since the Old Testament temple for sprinkling the animal blood ([Le 5:5-10](#)) is *gone* today. He said he *doesn't need* atonement because he's *never sinned!* The Tanach disagrees: [Ec 7:20](#) "**For there is not a just man upon earth, that doeth good, and sinneth not.**"

## MANNER OF SOULWINNING

### tone and demeanor

#### facial expressions

Don't appear angry or depressed. Smiling is almost always the best way to begin. Don't forget that *they can see you through the peephole* (or security camera) and are more likely to open the door for positive, friendly-looking people.

#### Seriousness

A sense of humor can be useful in warming up to people when greeting them, but when presenting verses, especially grave, fearful verses, don't joke or make light of the truth. If you don't take seriously the thought of them going to hell, neither will they.

[Isa 66:5](#) "Hear the word of the LORD, ye that tremble at his word..."

## SINCERITY AND COMPASSION

Don't talk like a news reporter reading from a teleprompter. You'll sound like a salesman. Speak in a natural, conversational way. Don't act like a *robot*. Don't treat the lost person like he's a *number*. Talk to them like you *care* about them and would be sad if they went to hell. Sympathize with them, knowing you were once lost as they are.

[Tit 3:2-5](#) "...be no brawlers, but gentle, shewing all meekness unto all men. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us..."

## HUMILITY

*Don't get cocky!* Arrogance from an unannounced visitor is a big turn-off. Personal one-on-one witnessing is *NOT the same* as public preaching on the street or on a pulpit.

[1Pe 3:15](#) "...be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:"

[Col 4:6](#) "Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man."

Notice it doesn't say "salt, seasoned with grace." It's GRACE, seasoned with salt. "Salty" speech is the *exception*, not the rule. Most of the time, in one-on-one soulwinning, meekness is more effective. Remember, you're on THEIR PORCH. *They don't have to let you talk to them.* If you are nothing but kind and gentle to them, hating you will be harder for them, and slamming the door in your face will only bring shame on them and possibly convict their conscience later. Remember, you are there to HELP them, NOT "win" an argument.

[2Ti 2:24-25](#) "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient,  
In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;"

Don't let your pride make you sound "Holier than thou." The lost person may be really *wicked*, but *don't talk down to him*. He may be really *wrong*, but *don't try to make him feel stupid*.

And don't directly criticize his "church" or "denomination" if you can help it. The moment he feels you're "insulting" him or his beloved clergy, he will switch to



"DEFENSE MODE," after which he will be preoccupied with "saving face" and thinking of smart comebacks, rather than trying to understand your point-of-view. You must keep them curious, not make them defensive. Choose your words cautiously. Being right is not enough; you must consider the *mental state* of the person you're talking to.

**Mt 10:16** "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves."

**Pr 15:1** "A soft answer turneth away wrath: but grievous words stir up anger."

Assume they have simply *not heard* the facts they need through no fault of their own, and speak accordingly. For example, if they say they believe something wrong (that will prevent them from getting saved), you, being offended by false doctrine, may be inclined to blurt out "*But THAT's not what the BIBLE says!!!*" That implies they're stupid or ignorant or *can't read*, and YOU JUST LOST THEM TO "DEFENSE MODE." Instead, try not to look shocked by their false doctrine, and calmly say something like "Well, let me show you why I don't believe that. You see what God said here in verse 23?" In your mind, you may be *screaming* at them with frustration and disgust, but you must not let any of that emotion "leak" out, even a little. *Never lose your temper*. Your testimony is stronger if you are calm and collected in the face of anything.

## METHODS OF SOULWINNING

### INTRODUCTIONS

Doorbells are often broken, so if you don't hear the doorbell when you push the button, wait about 20 seconds and then knock *loudly* on the door. (Many people are hard of hearing or are on the other side of the house or are in a noisy room.) After you ring and/or knock, step back a few feet from the door. That puts the resident more at ease when they look through the peephole. Many feel unsafe opening the door for someone who is close enough to rush inside before the door can be shut and locked. And when they do open the door, don't bother asking if you can come inside. Most of the time, you will have your entire conversation standing on the porch with the resident holding the door.

There are many ways to introduce yourselves when someone opens their door. Each has pros and cons and depends somewhat on your personality.

The direct and urgent intro:

Something like, "Hi, I'm John, and you're probably busy, so I'll get right to the point. We're telling people how to avoid going to hell. Are you going to heaven or hell?"

The church representative intro:

Something like, "Hi, I'm John, this is Jane. We're from Lighthouse Baptist Church. Do you attend church services anywhere?"

When you discover what kind of church they're in (if any), it will help you determine what the person believes and adapt your presentation accordingly. If they say they don't attend church, they are usually expecting you to "be judgmental" of them for not being a "goodie-goodie," but you can usually prevent that and get on their good side by saying playfully that you don't blame them for not attending church, because "most churches today are not worth joining," which is true.

Regardless of how they answer the church question, you follow up with saying that you're out for a purpose *much more important than church* - making sure people know how to get to heaven. (If they think you care more about "recruiting" members to your church than you care about their SOUL, then you'll appear insincere and greedy.)

Ask them plainly, "Do you know for sure if you're going to heaven?" or "Do you know if you're going to heaven or hell?" or "If you died today, where would you go?" or "Do you know how to get to heaven?" If they aren't sure, alert them to the fact that [1Jo 5:13](#) says "...ye may **know** that ye have eternal life..." and offer to show them specifically how from the Bible. If they say they're "working on" getting to heaven, or they're getting to heaven by being a "good person," [Ps 39:5b](#) is a fast way to show them that the *best* they can do is *not enough* to get them to heaven: "...**verily every man at his best state is altogether vanity**..." Let them dwell on that for a few seconds while it sinks in, then proceed to show them the *real* way to heaven.

One problem with the church rep intro is that Baptists have a bad reputation and are demonized by various groups (especially catholics), so as soon as they hear the name of your church, you've already lost credibility in their mind. One way around this is to speed up your introduction and describe your church *without naming it*. "We're from the church in Dallas, and..." or "We're from the church on 3rd street, and..." If you change the subject quickly enough, they'll hear the key word "church" and forget what else you said, and they usually won't bother asking what specific church you're from! (Of course, your church doesn't *have to* have the word "Baptist" in its name to be a good church, but most of the good churches do.)

## CONTENT OF A REGULAR GOSPEL PRESENTATION

### LENGTH

Manage time wisely. The more info the lost person understands, the better, but time constraints will require you to assess priorities and take shortcuts where appropriate.

Their lack of patience, low attention span, plans for going somewhere, distracting friends and family members, and uncomfortable weather will limit the time you have to speak. You should be able to give a gospel presentation clearly and thoroughly in

10 minutes or less (IF they don't ask questions or force you to refute their particular cult's heresies).

Don't talk so slow that you bore them to death, and don't talk so fast that they can't process what you're saying. Remember, most of what you say is new to them and they may have never heard the Bible verses before. Pause for a few seconds after reading each verse. This gives them time to contemplate. Sometimes they don't get it until they read it two or three times.

Usually, it is a waste of time to argue with those who are extremely confident and vocal in their heresy. Devils use many lost people to take up your time with pointless and endless arguments just to reduce the time you have to talk to others. Give them a tract and move on.

## SUBJECTS

7 essentials to explain and prove with scripture:

1. Who Jesus is.
2. What *sin* is and that *they have it* (and Jesus doesn't).
3. What *hell* is and that *they are going there*.
4. What Jesus *did* for them.
5. That salvation is a gift, and hence *can't be earned*.
6. That the gift will *never be taken away*.
7. How to *accept* the gift.

Many lost people grew up in churches, so they've had exposure to Bible doctrine in the past and may not need all 7 things proven to them from scripture, in which case shortcuts can be made to save time on things they already know. Listen carefully to what they say and use discernment to determine where emphasis needs to be placed and where more or less prooftexts are necessary.

### 1. WHO JESUS IS.

They must know the REAL GOD. MOST people say they "believe in God," but they don't know anything *about* God or have *serious misconceptions* about *who God is*.

**1Jo 5:20 "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life."**

Make sure they have *some* concept of the DEITY of Jesus Christ.

**Joh 20:31 "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."**

**Joh 5:18 "Therefore the Jews sought the more to kill him, because he...said also that God was his Father, making himself equal with God."**

In [Joh 8:19](#), Jesus mentions His Father, and five verses later He says "**if ye believe not that I am he, ye shall die in your sins.**"

[Ac 16:31](#) says "...**Believe on the Lord Jesus Christ, and thou shalt be saved...**", not just some *man* named Jesus.

[Ro 10:9](#) "**That if thou shalt confess with thy mouth the Lord Jesus...**"

Jesus' deity *proves Jesus' power to save*. Usually a quick review of the Trinitarian nature of God ([1Jo 5:7](#)) is sufficient to establish this.

2. WHAT SIN IS AND THAT THEY HAVE IT (AND JESUS DOESN'T).

3. WHAT HELL IS AND THAT THEY ARE GOING THERE.

The lost person must know (and *COMPREHEND*) that he is a sinner.

[1Jo 1:8](#) "**If we say that we have no sin, we deceive ourselves, and the truth is not in us.**"

"Sins," simply put, are the bad things we do. Most people know this. But most people are also so ignorant of scripture, they are *unaware* or *unconscious* of the fact that the things *they* personally do are actually sins. So if they can't remember specific sins they've committed when asked for examples, cite examples of sins from scripture. ([Ro 7:7b](#) "...**I had not known sin, but by the law...**")

If they accuse you of being "holier than thou" for drawing attention to their sins, always emphasize that *you are no better than they are* and have also sinned. [Ro 3:23](#) "**For all have sinned, and come short of the glory of God;**"

I usually ask the lost person "Can you think of any specific sins you've committed?" and I turn the pages in my Bible to look for the next verse I will use while they're thinking about the question and/or naming their sins. That allows you to temporarily avoid eye contact, which lessens their embarrassment, reduces awkward silence, and makes you look less "judgmental" than if you were staring at them.

The goal is not to make them "feel guilty." The goal is to make them **KNOW** they're guilty, so they will believe that the verses about going to hell **APPLY TO THEM**. If they don't really believe they're *IN DANGER* of *eternal damnation*, then they *can't trust Jesus to save them from it*. They must know that *their sins must be gotten rid of*, because the *consequence* of sin is hell.

A quick way to prove that is comparing the 1st half of [Ro 6:23](#) ("**For the wages of sin is death...**") with a verse that calls the lake of fire "**the second death.**" [Re 21:8](#) is a very good verse to use, because almost everyone will admit to being a liar: "**But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.**"

THAT is the most critical turning point of the presentation. If the lost person *doesn't really believe he's on his way to hell*, nothing else you say matters, and it is usually pointless to continue. See if he will acknowledge that he is currently headed for hell. Ask him where he'd go if he died right now. If he believes he's hell-bound, he may or may not show visible signs of fear, but he should at least seem like he's actually *interested in hearing the solution* and not fidgeting to get away or "wrap up the conversation." Learn to read people's body language. If it becomes obvious that they're just being polite but don't care about or believe what you're saying, save your time and politely leave them a tract and move on to the next house. If the lost person surely knows he's a hell-bound sinner, introduce the SOLUTION - The Lord Jesus Christ.

It is a neglected point that Jesus is SINLESS. I've met a surprising number of lost people who don't know that, and they *must* know it, for a "Christ" who is a *sinner* is a *false* Christ.

In [Mt 27:38-44](#), both of the thieves crucified with Jesus spoke against Him, but in [Lu 23:39-43](#) we see that one of the thieves changed his mind, realizing his own guilt in CONTRAST to *Jesus' complete innocence*, with the implication that He really was the "Lord" after all, and hence had saving power. This realization compelled him to "call upon" Jesus in verse 42, and thus he was saved.

[Lu 23:39-43](#) "And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise."

Four verses on Jesus' sinlessness:

[Heb 4:14-15](#) "Jesus...was in all points tempted like as we are, yet without sin."

[1Pe 2:21-22](#) "...Christ...did no sin..."

[1Pe 3:18](#) "...Christ...suffered for sins, the just for the unjust..."

[1Jo 3:5](#) "...he was manifested to take away our sins; and in him is no sin."

That verse kills two birds with one stone, as it dovetails into an explanation of how Jesus can keep you out of hell.

#### 4. WHAT JESUS DID FOR THEM.

Give a plain explanation of Jesus Christ's substitutionary death and blood atonement, emphasizing the all-sufficient and infinite cleansing power of His blood, citing appropriate verses. It's also a good idea to mention that Jesus ALLOWED Himself to be tortured and killed *for our sakes*. The fact that He laid down His life willingly for us ([Joh 10:17-18](#)) shows He loved us ([Joh 15:13](#); [1Jo 3:16](#)) and is selfless in contrast

to our *selfishness*, a fact which can finally convince the lost person of his own sinfulness if he hasn't been already.

#### 5. SALVATION IS A GIFT, AND CAN'T BE EARNED.

**Ro 6:23 "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."**

**Eph 2:8-9 "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast."**

Confirm with the lost person the fact that a "gift" is by definition FREE. And since a gift is not *given* on the condition of *future payments*, neither will it be *taken away* because of a lack thereof. Hence...

#### 6. THE GIFT WILL NEVER BE TAKEN AWAY.

Always explain and give at least one verse on eternal security BEFORE they pray, because many people will still be thinking that the "prayer" they're about to say is only the "first step" in a life-long *process*, i.e. a "salvation" that they have to *work* to "keep" and "maintain", in which case, they are not really getting saved.

It is crucial to emphasize that their salvation happens in a MOMENT of time and lasts FOREVER. **2Co 6:2 "...behold, now is the accepted time; behold, now is the day of salvation.)"** See Lesson 2 for eternal security verses.

#### 7. HOW TO ACCEPT THE GIFT.

**Ro 10:13 is a simple, direct verse to end with: "For whosoever shall call upon the name of the Lord shall be saved." You can get there via verses 9-10 in the same chapter, or via Ac 10:43b "...through his name whosoever believeth in him shall receive remission of sins."**

Tell the lost person to pray for salvation *in their own words*. *DON'T tell them exactly what to say*. Don't say a prayer *for them* and have them *repeat after you* word-for-word. That often leads to *false confessions* of faith, artificially inflated convert counts, churches full of lost people, and overconfident soulwinners who teach others to continue making the same mistake.

If you've explained salvation correctly and the person understands and believes what you've said, *he won't have to be given a "script."*

**Joh 4:10 "Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water."**

If a person is saved, he better know it's "because I called upon the Lord Jesus to save me like the Bible said," and NOT "because I said what that guy told me to say."

Make sure they pray *directly to the Lord Jesus Christ* (not simply "God" or the Father), so there's no confusion about who they're trusting to save them.

[Joh 14:6](#) "Jesus saith... no man cometh unto the Father, but by me."

[Eph 1:12-13](#) "That we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,"

When explaining *indirectly* what to pray for, keep it SIMPLE. Don't give them a long list of things to pray for like "Ask Jesus to come into your heart and become your personal Savior and forgive you of your sins and fill you with the Spirit and make you a new creature and make you blameless at the judgment and take you to heaven when you die and..." If you do that, they will take it as sort of a "code" that they need to repeat verbatim, and they'll *struggle to memorize it*, not understanding "**the simplicity that is in Christ**." ([2Co 11:3](#)) And some who were never sincere to start with will use your verbiage to compose a convincing FAKE confession of faith just to get rid of you.)

When they're praying, *don't interject and put words in their mouth* that they might not mean. If the intent of their prayer is not crystal clear, assume they don't get it, and after further explaining, if they seem sincere, get them to pray again with clear understanding of the goal. It is helpful to explain that that "**trust**" in Jesus referred to in [Eph 1:13](#) is the point of the prayer, and hence the exact words are not important.

For an illustration of the concept, you can call to remembrance the time Jesus walked on water, and when Peter was about to drown, he cried out to Jesus "**Lord, save me**," whereupon Jesus "**immediately**" reached out and caught him. ([Mt 14:30-31](#)) If the lost person *still* struggles with what to say, try asking, "What would you say if you were trapped in a room with a ticking time-bomb and *knew you were going to die in 20 seconds?*"

Sometimes the lost person will *refuse* to call upon Jesus to save them and will *admit* that they simply would rather trust in their own goodness to get them to heaven. People *that* self-righteous are difficult to reach, but there are a few good verses to leave them with:

[Ro 10:1-4](#) (conveniently in the same chapter as [Ro 10:13](#)) "**Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth.**" Your own righteousness is never enough. Jesus was completely SINLESS. You need HIS righteousness imputed to you. ([Ro 4:24](#))

[Ac 10:1-2](#) "There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, A devout man, and one that feared God with all



his house, which gave much alms to the people, and prayed to God always." Yet according to [Ac 11:13-17](#), Cornelius was still LOST (hell-bound) until he believed what Peter said about Jesus.

[Tit 3:5](#) "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;"

## DELIVERY OF A GOSPEL PRESENTATION

### ORDER OF VERSES

One effective and easy-to-remember strategy is to let the scripture *explain itself* with an unbroken line of CROSS-REFERENCES. A verse will have a *key word* in it that leads you to another verse with the *same word* in it which further explains the last verse in the line. The second verse also has *another* word in it which leads to *another* verse that explains *it*, and so on and so forth until you reach the final verse. For example:

[Ro 3:23](#) says you've "**sinned**," [Ro 6:23a](#) says the consequence of that "**sin**" is "**death**," [Re 21:8](#) says there's a "**second death**" which is a lake of fire, [Ro 6:23b](#) says through "**Jesus**" we can get the opposite of that "**death**," [Re 1:5](#) says "**Jesus...washed us from our sins in his own blood**," [Eph 1:5-7](#) says that "**blood**" is applied by "**grace**," [Eph 2:8](#) says that "**grace**" is received "**through faith**," and [Ro 10:8-13](#) explains how to know when you have "**faith**."

If you read all those verses in order, you'll rarely have to explain much.

### REMEMBERING/RECALLING VERSES

A "cheat-sheet" with a list of categorized verses you commonly use can be attached to the inside of your Bible with paper clips. You can stealthily check this sheet during your presentation to remind yourself what to read until you have the verse references and/or pages memorized. Or you can write the citations or page numbers in the *margins*.

But *study* the Bible so you will be able to answer questions with verses that you never thought to write down. Never be answerless on the same subject *twice*. If you don't know the answer to something, *find it* before your next soulwinning trip. Never appear *scared*. It's okay to say "I don't know, but I'll find out."

### DECISION TIME

The transition from reading [Ro 10:13](#) to actually compelling the person to pray can be a little awkward and problematic. One thing I've found helpful is to read [Ro 10:13](#) slowly a second time and then, while pointing to the verse, ask clearly and distinctly "If you talk to Jesus Christ right now and *ask Him to save you* from going to hell, WILL HE DO IT?" That yes-or-no question forces them to see the simple black-and-



white reality of the choice: "Either Jesus will save me, or God lied in that verse." It makes the decision easy to *understand* and easy to *make*.

If they say "Yes," then they probably get it, and you can ask them to pray. If they say "No" or "I don't know" or "maybe," then they either don't understand or have serious doubts about your "interpretation," in which case give them a tract, give them a gentle and loving warning to not procrastinate, offer help with questions in the future, and leave.

*DON'T FORCE THEM TO PRAY BEFORE THEY'RE READY.* If they really believe what you've shown them, *they won't have to be pushed very hard*, and many who won't pray in front of you might pray privately soon after you leave. Don't drag a false confession out of someone because of your *impatience* or your desperation to "see" someone get saved or your prideful desire to "*claim*" a convert for yourself. You might be there just to "plant a seed" for someone else to "water" later. ([1Co 3:6](#)) Planting, watering, and sprouting don't always happen within 10 minutes! If the person's sincerity and desire to be saved is not really obvious, don't pressure them to make an immediate decision. Don't assume just because they let you read all the way to [Ro 10:13](#) that you have God's providence and are assured a genuine conversion if you can get them to pray. Don't try to guilt-trip them for not praying right away. You can say "You now know everything you need to know to be saved. You know what to do. If you have any questions, call us." Real soulwinning is not seeing how many people you can get to pray a prayer; it's *knowing when to BACK OFF*.

## FINAL ADVICE

### PARTNERSHIP

Door-to-door soulwinning is best done in *pairs*: one speaker and one silent partner. Having a partner provides safety, accountability, and reduced liability if false accusations stem from an encounter. And depending on your style, skills, and preferred strategy, a partner can be *semi-silent* and help with explanations or verse recall. Try partnering with multiple soulwinners. You can learn a lot by observing different speakers in action. No two people work exactly the same way.

### PERCEPTION

#### LEARN TO DISCERN SAVED FROM LOST

*Never give them the benefit of the doubt.* Many will say they "believe in Jesus," but only have a "*head belief*" (i.e. superficial knowledge of facts) and not a "*heart belief*" (i.e. *trust* - [Ro 10:9,13](#); [Eph 1:12-13](#)).

*Don't use VAGUE, AMBIGUOUS PHRASES* to make determinations. For example: "Have you accepted Christ as your Savior?" Almost *ANYBODY* will answer "Yes" to that question, because they figure "If I haven't vocally *rejected* Him, then I accept

Him," or "I don't *hate* Him, so *sure* I accept Him." Catholics think they "accept" or "receive" Christ *every week* when they "EAT Him." Campbellites will claim to have "accepted Christ as their Savior" but a minute later will say they were saved by *water-baptism*. A better question would be "Have you ever prayed to Jesus, *asking Him to save you*, knowing that He would keep you out of hell *forever*?" The more specific you are, the harder it is for them to feign agreement.

Even when there is a high probability the person you're talking to is saved, *just in case*, think of an excuse to give them a gospel tract. For example: "You don't need this tract, but you can give it to someone who *does*." It's win-win. Whether they give the tract to someone else, or read it themselves and discover that they're not really saved after all, the tract has served its purpose.

## LEARN TO DISCERN THE AGE OF ACCOUNTABILITY

There is a time when a child becomes accountable for his sins. ([Ge 3:4-7](#); [Nu 14:29-32](#); [De 1:39](#); [2Sa 12:22-23](#); [Mt 18:10](#); [Lu 18:15-16](#); [Joh 9:41](#); [Ro 4:15](#); [5:13](#); [7:9](#)) It's not the same for every child. If a child doesn't know what sin is, and shows no sign of a conscience, move on. (I recall one such child very vividly on a porch with several other kids of different ages. She appeared to be 5 or 6 years old. When I asked "Do you know what sin is?," a young teenage girl answered "Yes" with a serious look on her face, while the little girl said "Nooooooo" while playfully spinning around and bobbing her head side to side as if to music.)

Many kids are "inoculated" to the gospel at a young age because someone had them say a prayer they didn't understand. When in doubt, give the child a tract with instructions to give it to the parents. If you attempt to lead a child to Christ, talk slower and be simple and concise with your explanations.

## LEARN TO "READ" PEOPLE

Pay attention to the lost person's words and body language. *Don't assume they believe or CARE just because they let you talk*. Many will feign listening to an entire gospel presentation just because they are too *polite* or *scared* to say they're not interested.

For this reason you must use great caution when speaking to women and children, especially when they are OUTSIDE, e.g. doing lawn work or walking to or from their car. They feel "TRAPPED" with strange men, and may be very agreeable and will say *ANYTHING* to make you happy and avoid a tense situation. While you are thinking a woman is genuinely interested, she is usually thinking, "*If I offend these religious fanatics, I can't outrun them, so I better tell them what they want to hear.*" So when you see a woman or child *outdoors* on a quiet street, it's best to just give them a tract, rather than insist on a lengthy conversation.

## PEER-PRESSURE

If you can help it, try not to talk to more than one person at the same time. When decision time comes, some converts immediately upon getting saved will pressure

their friend, spouse, or younger sibling to say a prayer, not realizing that they are not yet convinced. In the right environment, sometimes it is appropriate to separate a couple of lost people and have your partner talk to one while you talk to the other.

## "PLAYING WITH FIRE"

By the time you finish reading this book, you'll know how to answer many of the cults' favorite verses. When talking to people from these cults, DON'T BRING UP THEIR PROOFTEXTS UNNECESSARILY JUST TO SHOW OFF YOUR KNOWLEDGE. It will paint you as an "attacker," picking a fight, and *your overconfidence will make you look foolish if they catch you off guard with an argument you've never heard before*. Wait for *them* to bring up challenging scriptural arguments before you attempt to refute them. Many of these people *don't know* their own prooftexts anyway, and you *won't have to* address them.

## PLANNING

Coordinate with other soulwinners in your local church to avoid covering the same territory more than once in a short span of time. Use maps and keep track of where you've been. Start near your church's meeting place and gradually go farther out. ([Ac 1:8](#))

## PERSISTENCE

### "PRACTICE MAKES PERFECT"

*The more you go soul winning, the easier it gets*. If you put consistent effort into it, with the right attitude, and pray fervently for help, your nervousness will fade, you'll memorize many important verses, and eventually soulwinning will become *second nature* to you.

## DON'T QUIT

Don't get *discouraged*. You may have to knock on *1000* doors to talk to *100* people to see *1* saved. This should not be a *surprise* to you!

[Mt 7:13-14](#) "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

The people who get saved are a tiny minority. It will always be this way.

[Ro 9:27](#) "Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:"

If you present the gospel to someone and they don't get saved that day, that is not a "failure." That is a *partial success*! If you were only able to give them a tract, *that is a partial success*! If nobody answered the door and you were only able to leave a tract on the porch, *that is a partial success*! All those people now have the truth within reach, so they're closer to being saved than they were before you came. You may discover at the judgment seat of Christ that many people got saved after you left and didn't tell you!

Never stop soulwinning. Be patient. Every soul won is worth the effort.

[Lu 15:10](#)<sup>b</sup> "...there is joy in the presence of the angels of God over one sinner that repenteth."

[1Co 15:58](#) "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

# LESSON 2

## REFUTING SALVATION BY WORKS

### FAITH-ALONE PROOFTEXTS

[Ac 15:11](#)<sup>a</sup> "But we believe that through the grace of the Lord Jesus Christ we shall be saved..."

*compare with*

[Ro 11:6](#)<sup>b</sup> "...But if it be of works, then is it no more grace..."

(Salvation can't be through grace and works at the same time.)

[Ro 4:5](#) "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

[Ga 2:16](#) "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."

[Ga 2:21](#) "I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain."

[Eph 2:8-9](#) "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast."

[Tit 3:5](#)<sup>a</sup> "Not by works of righteousness which we have done, but according to his mercy he saved us..."

### [Jas 2](#): THE HERETIC'S RETREAT

Most people believe you have to work your way to heaven, but *well-trained* cult members, upon hearing verses like [Eph 2:8-9](#), will immediately direct your attention to [Jas 2](#), in which verses 14-26 are plainly contradictory to all the verses above, at least in one sense. The most glaring verse is [Jas 2:24](#) "**Ye see then how that by works a man is justified, and not by faith only.**" There are two ways to explain [Jas 2](#), one with and one without dispensational<sup>1</sup> considerations.

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Footnote 1: "Dispensationalism" is a theological term referring to what Paul called "**rightly dividing**

**the word of truth."** ([2Ti 2:15](#)) A "dispensation" is something *dispensed*. In this case, "dispensations" are different systems God dispenses to different people at different times in history. The major dispensations are Pre-Law Grace, the Mosaic Law, the Church Age, the Great Tribulation, and the Millennial Reign of Christ. Many heresies result from ignoring these divisions. A moderate dispensationalism asserts that "salvation" (of the soul), with all that it entails today, is *unique* to the Church Age (between the crucifixion and the Pre-Tribulation rapture).

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## DISPENSATIONAL EXPLANATION OF [Jas 2](#)

If we are "**rightly dividing the word of truth**" ([2Ti 2:15](#)), we see *who* the Epistle of James is aimed at.

[Jas 1:1](#) "**James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.**"

If the book of James applied to us doctrinally, it would not be addressed to the 12 tribes of Israel, because in the Church Age, whether you're a Jew or a Gentile is *irrelevant*.

[Ga 3:28](#) "**There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.**"

James was killed in [Ac 12:2](#), so we know the book of James was WRITTEN BEFORE [Ac 15:1-11](#) when the issue of works was officially settled in the minds of the apostles and elders.<sup>2</sup>

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Footnote 2: Many say the book of James was written by "**James the Lord's brother**" of [Ga 1:19](#) and not James Zebedee of [Ac 12:2](#). But James Zebedee being the author is consistent with the fact that the other two of Jesus' "inner circle," Peter and John ([Mt 17:1-2](#); [26:37-38](#); [Lu 8:51](#)), also wrote canonical epistles.

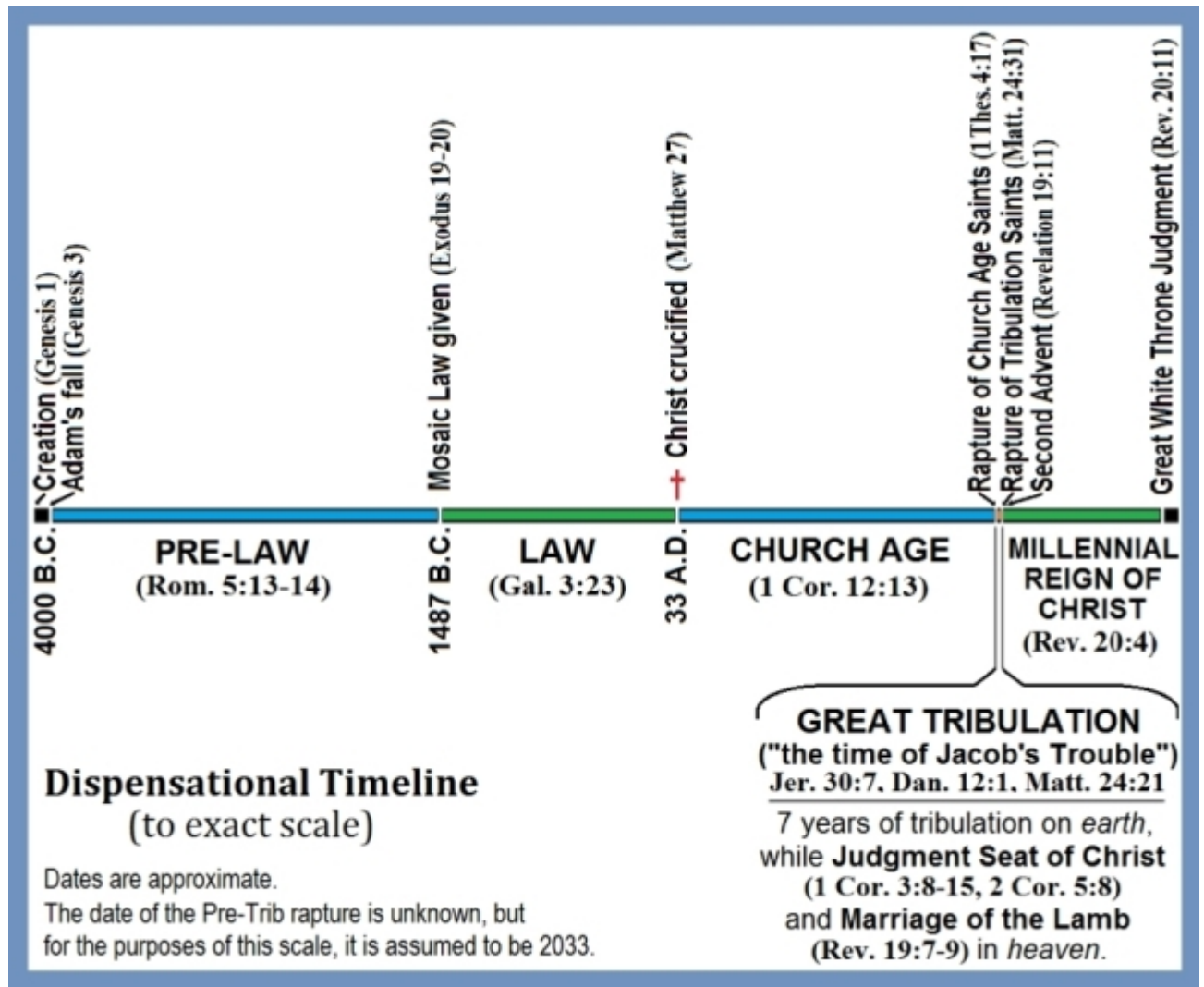
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But God put James' book in the canon of scripture as a warning to the Jews about the coming Great Tribulation period *during which* their "tribes" WILL be relevant again ([Re 7:3-8](#)) and *works WILL be required as part of salvation* ([Mt 10:21-23](#); [18:34-35](#); [24:13,45-51](#); [25](#); [Lu 12:45-46](#); [Heb 3:6,14](#); [6:4-8](#) with [Mal 4](#) and [Mt 3:10-11](#)e, [Heb 9:28b](#), 10:26-31 [[Heb 10:30](#) with [De 32:35-36](#), contrast [Heb 10:31](#) with [Joh 10:28](#) and [1Co 12:13-27](#)], [Heb 12:14](#); [Jas 1:1b](#) [contrast with [Php 3:4-7](#) and [Ac 4:36-37](#)] with [Jas 2:13-26](#) [contrast 2:22 with [1Pe 1:9](#)], [Re 12:17](#); [14:9-12](#); [15:3a](#), 22:14, contrast [Re 1:4-5](#) with 7:14), the body of Christ having been raptured<sup>3</sup> off of the earth, ending the Church Age of grace through faith. ([1Th 4:15-18](#); [1Co 15:49-55](#); [1Th 1:10](#); [5:9](#) with [Lu 21:22-23](#) and [Re 6:16-17](#); [16:1](#))

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Footnote 3: Don't confuse this *Pre-Tribulation* rapture with the *Post-Trib* rapture of Jewish Tribulation saints in [Mt 24:29-31](#). ([Mt 24:15-16,20,45-51](#); [Ps 50:5](#); [Isa 45:4](#); [Zec 2:6](#); [Re 8:6](#); [11:15](#))

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## DEVOTIONAL EXPLANATION OF [Jas 2](#)

[Jas 2:24](#) says "Ye see then how that by works a man is justified..." which could imply "Ye see then in what sense a man is justified by works." A man is justified by works *IN THE EYES OF OTHER MEN*.

[Ga 3:11](#) "But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith."

[Ro 3:20](#) "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin."

[Ro 4:2](#) "For if Abraham were justified by works, he hath whereof to glory; but not before God."

[1Sa 16:7b](#) "...for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart."

Men can't "see" into hearts like God can, so men naturally judge other men by their actions. Look at the fuller context in [Jas 2](#).

[Jas 2:18](#) "Yea, **a man** may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works."

GOD

doesn't need "works" to detect a man's faith. Look what Peter said about the men in [Ac 10](#) who believed the gospel:

[Ac 15:8a](#) "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost..."

## REFUTING WORKS TO "KEEP" SALVATION

Many denominations/cults will say that you are "saved" by *faith*, BUT you must have good *works* (including avoiding certain sins or amounts of sins) to *maintain* your salvation, or else you'll "LOSE" it. Practically, this is no different than "salvation by works," because IF a sinner believed this at the moment he allegedly "got saved," then he *didn't actually get saved*, because *he wasn't trusting Jesus to "save" him*, but only to START a *PROCESS* that the sinner would have to *finish himself*.

Some people in bad churches are truly saved, but are *taught LATER* that they can "lose it" (often to keep them loyal to the otherwise powerless pastor).

If a person says they believe they can lose their salvation, ask them if they believed that *before or after* they were saved. If they believed it before, assume they are lost and explain salvation in the light of eternal security, and then encourage them to ask Jesus for eternal salvation, trusting in HIM and *not their own abilities*.

## NO SELF-MAINTENANCE PROOFTEXTS

Works are not necessary to "maintain" your salvation. Paul called those who think they *are* necessary "**foolish**":

[Ga 3:2-3](#) "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?"

We who have been born again "are kept by the power of God" ([1Pe 1:5](#)), not our own power.

## ETERNAL SECURITY PROOFTEXTS

### BASIC VERSES



In [Joh 6:37](#)b, Jesus said "...him that cometh to me I will in no wise cast out."<sup>4</sup>

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Footnote 4: In the context, this refers to people that the Father "drew" to Jesus while He was physically on EARTH (an important distinction to remember when refuting calvinism; compare [Joh 6:37](#)a,44, [Mr 1:16-20](#), and [Lu 5:27-28](#), and contrast with [Joh 12:32](#)), but the devotional application is obvious, since you "come to" Jesus in prayer to ask Him to save you. ([1Pe 2:4](#))

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[Joh 10:28](#) "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."<sup>5</sup>

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Footnote 5: Ditto the context of footnote 4 ([Joh 10:26](#)), but this verse is stronger, since the same "eternal life" is promised to *anyone*, even after Jesus' ascension.

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[Ro 5:11](#)b "...we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement."

[1Co 1:7-9](#) "...our Lord Jesus Christ...shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord."

[Eph 1:13-14](#) "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

[Eph 4:30](#)b "...the holy Spirit of God, whereby ye are sealed unto the day of redemption."

Eternal security is emphasized well by *contrast* with the *Old* Testament:

[Heb 7:22](#) "By so much was Jesus made a surety of a better testament.

23 And they truly were many priests, because they were not suffered to continue by reason of death:

24 But this man, because he continueth ever, hath an unchangeable priesthood.

25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

26 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself."

[Heb 9:11-12](#) "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us."

[Ro 8:38-39](#) "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

If you're born again, Jesus Christ is "in you" ([Col 1:27](#); [Ro 8:9-10](#)).

[1Jo 5:11-13a](#) "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life..."

## SPIRITUAL CIRCUMCISION

Many people have a hard time believing in eternal security because they don't understand how a person can "stay saved" if they do something "really bad" later. If their issue is *fear* rather than self-righteousness, explain spiritual circumcision. In a rush, spiritual circumcision can be briefly explained this way:

The moment you are born again, God surgically separates your soul<sup>6</sup> from your body, so that the sins you commit from then on cannot contaminate your soul.

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Footnote 6: Some cultists are taught false abstract definitions of "soul." A *soul* is a spiritual body inside your physical body. A soul has *eyes* and a *tongue* and can *speak* ([Lu 16:22-24](#)) and *wear clothes* ([Re 6:9-11](#)). Note how "soul" and "body" are often used interchangeably in the *Old Testament* since O.T. saints weren't spiritually circumcised, and hence didn't have eternal security. ([1Sa 16:14](#); [Ps 51:11](#); [Jg 16:20](#))

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[Col 2:11](#) "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:"

[Heb 4:12](#) "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

As a saved person, your *flesh* sins, but your *soul* can't sin.

[Ro 7:17-25](#) "Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin

which is in my members...So then with the mind I myself serve the law of God; but with the flesh the law of sin."

[1Jo 3:9](#) "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."

That explains verses like these:

[1Co 6:9-10](#) "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."

People who don't believe in eternal security will quote that as if it means "If you do any of these things, you'll lose your salvation." But look at the *next verse* in light of what you just read about spiritual circumcision:

[1Co 6:11](#) "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

The real "you" is your *soul*. It's your *soul* that's washed, not your flesh. That's why "flesh and blood cannot inherit the kingdom of God" ([1Co 15:50](#)). Born-again Christians' *flesh* can do unrighteous things, but their *souls* cannot, so they cannot BE unrighteous. ([2Co 6:14](#)) Christ's righteousness has been *imputed onto them*.

[Ro 3:22](#) "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe..."

So in God's eyes, you are "justified."  
Just-if-ied = Just as if I'd never sinned!

## OTHER SUPPOSED WORKS PROOFTEXTS

[Ro 13:11](#) "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed."

The cultist would say that means that you don't have salvation yet, and that's because after believing, you have to earn it by works. But that interpretation belies the rest of Paul's writings. So what *does* the verse mean?

In one sense, our salvation is *present*, and in another sense, it is in the *future*.

[Ro 5:8-9](#) "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now [*present tense*] justified by his blood, we shall [*future tense*] be saved from wrath through him."

[1Th 1:10b](#) "...Jesus...delivered us [*past tense*] from the wrath to come [*in the future*]."

We are "saved" *now* in the sense that we are now promised salvation from the penalty of sin (hell) which we *would* get *after the death of our body* (i.e. *in the future*) if we didn't have Christ's atonement which "**we have now received**" ([Ro 5:11](#)).

Another possible interpretation of [Ro 13:11](#) is that it is referring to the *salvation of our BODIES*, which will happen at the Pre-Trib rapture when our bodies are changed.

[Php 3:20-21](#) "**For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body...**"

[1Co 15:49](#) "**And as we have borne the image of the earthy, we shall also bear the image of the heavenly.**

50 **Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.**

51 **Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,**

52 **In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.**

53 **For this corruptible must put on incorruption, and this mortal must put on immortality."**

[Ro 8:23](#) "**And not only they, but ourselves also, which have [present tense] the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."**

And that is not conditioned on works. It is already guaranteed to happen, as explained 6 verses later:

[Ro 8:29](#) "**For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren."**

[Php 2:12](#) "**Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling."**

Cultists read this verse as if it said "work *FOR*" or "work *TO GET* your own salvation." That's not what it means. "Work out" is a *British* English expression, the *American* English equivalent being "*figure out*." Paul is saying in essence, "*Figure out whether or not you're saved*. Have you ever sincerely trusted Christ to save you? Have you ever called upon His name like I wrote in the epistle to the Romans?" Paul is assuming, like many churches, there could be *lost* people *among* the saved people ([Ga 2:4](#)) in the church at Philippi to which he is writing. Paul wrote so much elsewhere about salvation by faith and eternal security that he knew that only the lost people in the congregation would have "**fear and trembling**" upon hearing the verse. He wrote something very similar to the church of Corinth: [2Co 13:5](#) "**Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?**"

[Ga 5:4b](#) "...ye are fallen from grace."

Since we are saved "**by grace**" ([Eph 2:8](#)), cultists assume "falling from grace" means "losing your salvation." But that assumes that salvation of the soul requires a *continuous supply* of grace *throughout one's life*. That is not the case at all. The grace that saves is given in a single *moment* when you are *born again*. After that, you do need grace for various needs in life ([2Co 9:8](#)), but your salvation has already been accomplished, and in light of that, being "**fallen from grace**" means to be cut off from supplies of God's grace *in general*, not the grace that was "**through faith**" unto *salvation*.

But in the context, there is even *another* explanation of the phrase "**fallen from grace**."

[Ga 5:3-4](#) "For I testify again to **every** man that is circumcised [That would include lost people.], that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law [i.e. *in your minds*]; ye are fallen from grace."

The context implies that the phrase "**ye are fallen from grace**" could be directed at *lost* people, in which case "**from**" is being misinterpreted. [Pr 15:24](#) "**The way of life is above to the wise, that he may depart from hell beneath.**" You can't *leave* hell once you're *in* it. So "**depart from**" means you were *near it* and *moved farther from it*. So "**fallen from grace**" doesn't mean you were *IN* grace and fell out. It means you were *close to it*, as when you *heard it preached*, but *did not accept it*. God's "**ways**" are "**higher**" than our ways ([Isa 55:9](#)) and Jesus is "**the way...unto the Father**" ([Joh 14:6](#)) "**by grace**" ([Eph 2:8](#)), so the "**grace**" needed for salvation is "above," and those who trust in their works have "**fallen**" from it.

Obey or believe?

[Ac 5:32](#) "And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that **obey him**."

[Heb 5:9](#) "And being made perfect, he became the author of eternal salvation unto all them that **obey him**;"

Works-salvationists seize upon the word "**obey**," knowing we would expect such verses to say "believe." The solution is simple when you remember that *Jesus commanded us to believe in Him*. You *obey* His command to *believe*.

[Joh 12:36-37](#) "While ye have light, **believe in the light**, that ye may be the children of light... But though he had done so many miracles before them, yet they believed not on him:"

[Joh 14:1,11](#) "Let not your heart be troubled: ye believe in God, **believe also in me**... Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake."

According to Paul, the command<sup>7</sup> applies to *everyone*:

[Ac 17:30-31](#) "And the times of this ignorance God winked at; but now **commandeth all men every where to repent**:

Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

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Footnote 7: The fact that *believing* is an act of *obedience* contradicts the calvinists' myth that we have no choice in the matter.

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Obey or believe the gospel?

[2Th 1:8](#) "In flaming fire taking vengeance on them that know not God, and that **obey not the gospel** of our Lord Jesus Christ:"

[1Pe 4:17](#) "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that **obey not the gospel** of God?"

Cultists insist that the word "**obey**" indicates that "**the gospel**" includes commands to do *works*. But the gospel is defined as the *death for sins, burial, and resurrection* of Jesus in [1Co 15](#). Those are *facts*, not commands. However, they are facts so profound that they have a life of their own that implores hearers to believe them. ([Joh 12:32](#) "And I, if I be lifted up from the earth [on the cross], **will draw all men unto me.**") So to *believe* the gospel *is* to obey the gospel.

[Ro 10:16-17](#) "But they have not all **obeyed the gospel**. For Esaias saith, Lord, who hath **believed our report**? So then faith cometh by hearing, and hearing by the word of God."

## "WRONGLY DIVIDING"

The verses used most often by those who teach works salvation or losing salvation are usually best explained dispensationally. For example, many things Jesus said about works and discipleship are taken out of context by those who don't realize that the Law was still in effect until Jesus' death.<sup>8</sup>

[Heb 9:16](#) "For where a testament is, there must also of necessity be the death of the testator."

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Footnote 8: Some say that the law ended at John the Baptist's ministry because [Lu 16:16a](#) says "**The law and the prophets were until John...**," but that is defined to mean "the law was *for prophecy* until John" in [Mt 11:13](#) which says "**For all the prophets and the law prophesied until John.**"

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Jesus' earthly ministry (and most of the book of Acts for that matter) was in a time of flux where dispensations overlapped. And Jesus also spoke of dispensations that (as it turned out) are nowhere close to the time He walked the earth, e.g. The Great Tribulation and the Millennial Reign.

One verse commonly cited is [Mt 24:13](#) "**But he that shall endure unto the end, the same shall be saved.**" Read the entire chapter, and the context is plainly the Great Tribulation. Likewise, some verses in the book of Hebrews (written to HEBREWS) can only apply during the Great Tribulation (i.e. "**the time of Jacob's trouble**" - [Jer 30:7](#); [Da 12:1](#); [Mt 24:21](#)). Once while me and a partner tried to explain eternal security to a charismatic cult member in his driveway, a family member walked outside to interject, and if I remember correctly, the first words out of his mouth were "Turn to [Heb 6](#) and [Heb 10](#)..." If those passages mean what the cultists *think* they mean, then they can't possibly apply *today*. According to Jesus, the second half of a verse can apply *2000+ years after the first half* ([Isa 61:1-2](#) with [Lu 4:16-21](#)), so we should not be surprised if the book of Hebrews (or any other book) switches back and forth between Church Age doctrine and Tribulation doctrine without warning. *Read that last sentence again and never forget it.*

[2Ti 2:15](#) "**Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.**"

Warn the lost not to make obscure and enigmatic verses ([2Pe 3:16](#)) *supersede* simple and clear verses where one's soul is at stake. Cults do that on purpose. ([Eph 4:14](#))

## "THE UNPARDONABLE SIN"

Charismatics and Pentecostals are taught to live in fear of committing the "Unpardonable Sin."

[Mr 3:28-30](#) "**Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: Because they said, He hath an unclean spirit.**"

In the Church Age, we are promised that "**the blood of Jesus Christ...cleanseth us from all sin**" without exception. ([1Jo 1:7](#)) BLASPHEMY OF THE HOLY GHOST IS ONLY UNFORGIVABLE WHILE JESUS IS PHYSICALLY ON EARTH (before His ascension to heaven and after His return *from* heaven). That's why He said "**whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.**" ([Mt 12:32b](#)) In that verse, "**this world**" is the *pre-Acts-2 world* where Jesus is physically walking around on earth (before His body became the church<sup>9</sup>), and "**the world to come**" is the *Millennium* ([Re 20:4](#)).

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Footnote 9: The *Universal Church*, in distinction from local churches. The "church" which is "the body of Christ" cannot be a *local* church. [1Co 12:13a](#) "**For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free...**" We're baptized into the "body" by the *Holy Spirit*, not a *man* in a *baptistry* with *water*. [Ga 3:27-28](#) "**For as many of you as**



have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." There *IS* male and female in a *LOCAL* church ([1Co 14:34-35](#); [1Ti 3:1-2](#); [5:1-2](#)), so the "body of Christ" can't just be a metaphor for an assembly of physical bodies. The "body of Christ" is a universal church, which is a literal supernatural body composed of all born-again believers. This is not antithetical to the definition of a "called-out assembly" just because all saved people are not in the same physical building. They are assembled IN THE *BODY* of Christ, which we know is "big" enough to encompass all saved people, since Christ "fillesh all in all" ([Eph 1:23](#)) and is holding the entire universe together ([Col 1:16-17](#)).

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The "world" *BETWEEN* those two worlds is the *Church Age*, where Jesus is present spiritually but not physically, and in which we are told that "**by him all that believe are justified from all things**" ([Ac 13:39](#)). (Note the way the word "world" is used in [2Pe 2:5](#).)

Blasphemy of the Holy Ghost *cannot* be unforgivable *today*, because if it was, that would contradict [Eph 2:8-9](#) (which says we're saved "**by grace...through faith**" and "**Not of works**"), because *being careful to avoid blaspheming the Holy Ghost IS WORKS*.

If the person you're talking to (lost or saved) is *still* not convinced, as a last resort, to relieve their fears, you could argue that even *if* Jesus' statement on "the blasphemy of the Holy Ghost" applies today, God would likely make an *exception* for *accidental* blasphemy.

[Heb 5:14](#) "**But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.**" Young Christians who are not well acquainted with scripture *often* cannot discern between the leading of the *Holy Spirit* and the leading of an *unclean* spirit. We see God's mercy in this regard even in the *Old Testament*:

[Le 5:18](#) "**And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist it not, and it shall be forgiven him.**"

[Nu 15:27-28](#) "**And if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering. And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him.**"

And don't forget what the Lord said on the cross.

[Lu 23:34a](#) "**Then said Jesus, Father, forgive them; for they know not what they do...**"



## LESSON 3

# REFUTING ROMAN CATHOLICISM

### THE MASS

The "Mass" is a catholic perversion of the Lord's Supper in which a catholic priest supposedly converts a wafer and a cup of alcoholic wine into the literal body and blood of Jesus, which a catholic is supposed to eat and drink every time a mass is held or risk going to hell.

Catholics don't believe [1Jo 5:13](#) when it says "...ye may **know** that ye have eternal life..." and are taught that claiming to *know where you're going when you die* is "the sin of presumption." Catholics trained to watch out for Baptists will shrug off [1Jo 5:13](#) by saying something like "Why should I take that literally when *you* don't take *Jesus* literally when He said *the wine is His blood*?" Here's why...

At the Last Supper, when Jesus said in [Mt 26:28](#) "**this is my blood**," He called it "**this fruit of the vine**" in the very next verse. Obviously, one has to be figurative and the other literal. (Notice "**fruit of the vine**" implies *fresh juice* by the way, *not fermented!*)

Underline or highlight [Joh 6:54a](#) in your Bible: "**Whoso eateth my flesh, and drinketh my blood, hath eternal life...**" The context proves repeatedly that Jesus did NOT mean that *literally*. Circle the verse numbers of verses 35, 57, 63, and 68.

[Joh 6:35](#) "**And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.**"

The "**bread**", "**hunger**" and "**thirst**" is plainly figurative, since the "**hunger**" is satisfied not by *eating* Him, but by "**coming to**" Him, and the "**thirst**" is satisfied not by *drinking* His blood, but by "**believing on**" Him.

[Joh 6:57](#) "**As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.**"

Jesus didn't eat His Father!

[Joh 6:63](#) "**It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.**"

According to Jesus, even if the wafer in the Mass WAS His literal flesh, *it would profit you nothing!*

In verse 68, Peter (in prophetic defiance of the catholic church who teach that he was the first "Pope"!) understood and affirmed what Jesus said: "...**Lord...thou hast the words of eternal life.**"

[Joh 3:3](#) "Jesus...said...Except a man be born again, he cannot see the kingdom of God."

[1Pe 1:23](#) "Being born again...by the word of God..."

[Ro 10:17](#) "...faith cometh by hearing, and hearing by the word of God."

[Ro 14:17](#) "For the kingdom of God is not meat and drink..."

Drinking literal blood is *forbidden* in both Testaments.

[Ge 9:4](#) "...blood...shall ye not eat."

[Le 17:14](#) "Ye shall eat the blood of no manner of flesh..."

[Ac 15:28-29](#) "...the Holy Ghost...lay upon you...That ye abstain...from blood..."

According to [1Co 11:23-25](#), at the Last Supper, Jesus said to eat the bread and drink the cup "**in remembrance of me.**" You *wouldn't have to* "remember" Him if He was *literally in your mouth!* The mass is *not* a commemoration, but is taught as a continued "sacrifice." But Jesus said on the cross "**It is finished**" ([Joh 19:30](#)).

Rome has perverted the gospel by trying to *merge* the New Testament with the concept of animal sacrifices of the Old Testament priesthood.

[Heb 10:10-12](#) "...we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man...offered one sacrifice for sins for ever..."

Paul talked about the Lord's Supper in his epistle to the church at Corinth:

[1Co 11:29](#) "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

That is one of the catholics' supposed prooftexts. They teach that "**unworthily**" means "*not* in a 'state of grace' from living righteously," and "**damnation**" indicates that those who don't take the mass go to hell, and "**not discerning the Lord's body**" means the person doesn't believe he's really eating Jesus' literal body.

The truth is, the "eating and drinking" here can't have anything to do with salvation, because there is NOTHING anyone can do to make themselves "*worthy*" of salvation. It is "**by grace**" (*not* a "state of grace"), and "**grace**" by definition is something you *don't deserve*. ([Eph 2:8-9](#); [Ro 3:21-24](#))

The word "**damnation**" doesn't always refer to *going to hell*, or else the term "**eternal damnation**" ([Mr 3:29](#)) would be redundant. "Damn" and "damnation" are often used

interchangeably with "condemn" and "condemnation." Look at the very next verse: [1Co 11:30](#) "For this cause many are weak and sickly among you, and many sleep." He didn't say "For this cause, many are *going to hell*."

Notice, verse 29 does NOT say "not discerning the Lord's *blood*." That's because Paul was purposely using a bit of *irony* here in using "**body**" differently from the context of the "**body**" which is being "*eaten*," knowing that *only saved people would understand*. From [Ac 2](#) onward, the Lord's "**body**" is the "**church**" of which all saved people are *members* (which Paul explained in the next chapter: [1Co 12:13a](#) "For by one Spirit are we all baptized into one body...") We don't *eat OURSELVES*!

[Col 1:18a](#) "And he is the head of the body, the church..."

[Col 1:24](#) "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church..."

[Eph 1:22b-23a](#) "...the church, Which is his body..."

[Eph 5:29-30](#) "For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: For we are members of his body, of his flesh, and of his bones."

## CONFESSONAL BOOTHS

Catholics believe you must frequently confess your most recent sins to a catholic priest in a booth. But there is no such practice in the Bible. Even in the Old Testament, when there *was* a special class of priests, people could confess their sins DIRECTLY TO GOD.

[2Sa 24:17](#) "And David spake unto the LORD...and said, Lo, I have sinned, and I have done wickedly..."

[1Ch 21:8](#) "And David said unto God, I have sinned greatly, because I have done this thing..."

[2Ch 30:22](#) "...the Levites...did eat throughout the feast...making confession to the LORD God..."

In desperation, some catholics will appeal to John the Baptist. (Oh, the irony!)

[Mt 3:5-6](#) "Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, And were baptized of him in Jordan, confessing their sins."

[Mr 1:5](#) "And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins."

1. An *exception* to the rule (of confessing to God) doesn't *disprove* the rule.

2. The people confessed their sins *openly* in *public*, not to one man in a private booth.
3. The verses don't even prove that the people confessed *to* John, but only that they confessed *in his presence*. For all we know, they were looking up *toward God* as they confessed.
4. Jesus called John the Baptist a "**prophet**" ([Lu 7:28](#)), not a priest.
5. John the Baptist had a unique ministry which was to manifest Christ to *Israel*, not to Gentiles. ([Joh 1:31](#)) And God probably had John the Baptist tell people to confess their sins to show them the *contrast* between them and the sinless Saviour when they noticed that *He* had nothing to confess when *He* was baptized. Hence, the need for the confessing was *temporary*, since it was centered around one event.

[Ac 19:15](#) "And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?"

16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and **fear** fell on them all, and the name of the Lord Jesus was magnified.

18 And many that believed came, and **confessed**, and **shewed their deeds**.

19 Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it **fifty thousand pieces of silver.**"

If a catholic claims that is a proof-text for confessing sins to other men, note that this was *unsolicited*, spontaneous, and *public* confession driven by "**fear**," not anything God or the apostles asked for.

Even before Jesus' death, He forgave sins, NOT because the sins were *confessed*, but because the sinners *believed Jesus could help them if they came to Him*.

[Mr 2:3-5](#) "And they come unto him, bringing one sick of the palsy, which was borne of four. And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay. When Jesus saw their **faith**, he said unto the sick of the palsy, Son, **thy sins be forgiven thee.**"

The sick man didn't confess *anything*.

Catholics cite [1Jo 1:9](#) "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

It's a stretch to apply that to confessional booths, since it doesn't say "confess our sins TO PRIESTS." But there are three other interpretations of the verse:

1. It does mean multiple confessions of sin for salvation, but the confessions are *to God*, and the verse applies only *during the Great Tribulation*.

2. It is not referring to *judicial* forgiveness for *salvation*, but a *temporal* forgiveness for restoring lost "**fellowship**" with God (verse 6).

3. It is not referring to multiple confessions. God is not limited by time ([2Pe 3:8](#)) so He can forgive all of your sins at once, *including the sins you haven't committed yet*. The phrase "**confess our sins**" is *contrasted* with the previous verse which says "**If we say that we have no sin...**" which implies that verse 9 could mean "confess our sins" COLLECTIVELY (not *individually*), as in "I do have sin." This we do when we admit that we are sinners, which we *inherently* do when we ask Jesus to save us from the *penalty* of our sins, because thereby we acknowledge the truth of "...**the gospel...that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures...**" ([1Co 15:1-4](#)). [Ro 1:16](#) "...**the gospel of Christ...is the power of God unto salvation to every one that believeth...**" If this is the correct interpretation, then the "walk" in verse 7 is *indicative* of the "cleansing," not *causative*.

## MARY-WORSHIP

Catholics have a hard time understanding that they can go *directly to Jesus* for salvation, and you may actually have to explain to them specifically to *not pray to Mary*.

[Heb 1:3](#) says Jesus "...**by himself purged our sins**..." Mary did not help Him in any way. She was not a "co-redeemtrix."

The real Mary did *not* remain a virgin forever. (If she *had*, she would've been *defrauding* her husband Joseph. ([1Co 7:2-5](#)) Jesus was only her "**firstborn son**" ([Mt 1:25](#); [Lu 2:7](#)); *she later had more children*.

[Joh 7:1,3,5,10](#) "After these things Jesus walked in Galilee... His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest... For neither did his brethren believe in him... But when his brethren were gone up..."

[Mt 13:53-56](#) "And it came to pass, that when Jesus had finished these parables, he departed thence. And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things?"

[Ps 69:8-9](#) "I am become a stranger unto my brethren, and an alien unto my mother's children. For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me." We know this is a prophecy about Jesus, because after He drove the money-changers out of the temple, "...his disciples remembered that it was written, The zeal of thine house hath eaten me up." ([Joh 2:17](#))

[Ac 1:14](#) "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren."

Mary was a sinner. She admitted she needed a "Saviour" in [Lu 1:47](#). And she wasn't exactly a responsible parent when she *lost her 12-year-old son* (after being told of His importance by an *angel* in [Lu 1:31-35](#)) by travelling a *day's* journey without bothering to confirm that He was following! ([Lu 2:42-44](#))

Though Jesus is God, Mary was not "*the mother of God*" as catholics like to say. She was only Jesus' mother in the sense of giving birth to his *human body*. This is obvious from the way Jesus talked to her as an adult no longer under a mother's care. In [Joh 2:3-4](#) "...the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, **Woman, what have I to do with thee?**..." *Does that sound like Jesus is putting her on a pedestal?!*

Here Jesus again downplayed the importance of Mary's role:

[Mt 12:46](#) "While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

At least one woman in scripture is described with better terms than Mary. Gabriel said Mary was "**blessed...among women**" ([Lu 1:28](#)), but Jael was "**Blessed above women**" ([Jg 5:24](#))!

[1Ti 2:5](#) "For there is...one mediator between God and men, the man Christ Jesus;"

If you had to go through Mary to get to Jesus, that would make *two* mediators between men and God the Father.

[Joh 14:6](#) "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."

In [Joh 12:32](#), Jesus said "And I, if I be lifted up from the earth [on the cross (see verse 33)], will draw all men unto me."

In [Mt 11:28](#), Jesus said "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

In [Joh 6:37](#), He said "...him that cometh to me I will in no wise cast out."

In [Joh 10:9](#), He said "I am the door: by me if any man enter in, he shall be saved..."

[Ac 4:10-12](#) "...the name of Jesus Christ... Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

## PERIPHERAL DOCTRINES

At rare times it may be useful to refute those catholic doctrines that are *not directly related to salvation*. These non-essentials are for weakening the catholic's confidence in the trustworthiness of the catholic hierarchy *in general*, and should only be brought up to a catholic who's not easily offended or scared away and is very resistant to hearing any doctrine contrary to what he's been taught. In fact, the details of these tangents may only be used in those situations where you have much more time to talk, such as in the home of a lost friend or relative, or at work with coworkers, or on the street.

## ELEVATED TRADITION

### CHURCH HISTORY AND DOCTRINE

Catholicism claims to be "*the original church that Christ founded*." Since they write their own history books to prop up this ridiculous idea, it is usually futile to argue the point. Simply remind them of the fact that ANYONE CAN WRITE A HISTORY BOOK, so if we compare claims of history from contradictory historians all day, it proves nothing. Hence, GOD gave us an infallible Book with which to determine truth from error.

[2Ti 3:16](#) "All scripture is given by inspiration of God..."

[Tit 1:2](#) "...God...cannot lie..."

[Ro 3:4](#) "...let God be true, but every man a liar..."

In [Mr 7:1-13](#), Jesus *rebuked* the Pharisees for holding "**tradition**" higher than God's word. There is only one positive reference to "tradition": [2Th 2:15](#) "**Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.**" First note that this was *before the New Testament was completed*. Second, these "traditions" are defined in the next chapter as "orderly behavior." [2Th 3:6](#) "**Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.**" Obviously, having good traditions is not a license to violate scripture. A tradition that *contradicts scripture* is a *BAD tradition*!

**Isa 8:20b "...if they speak not according to this word, it is because there is no light in them."**

If a catholic calls you a "Protestant," it is worth noting (humbly) that *Baptists are not Protestants*, because Protestants left the catholic church, but Baptists *were never in it*, because Baptists were around before the catholic church started. (They were not always *called* "Baptists" but their doctrine is traceable back to New Testament times. The formation of the catholic cult however began much later and was very gradual and disjointed.) Catholics won't let you argue this point long, but it doesn't help your credibility if you appear to concede that "we used to be in the catholic church."

## THE CANON

Many frustrated catholics will downplay scripture's authority by claiming the catholic church "compiled" the Bible (being "above it") and decided which books belong in it (the canon). This claim is absurd for several reasons.

1. The catholic bible's extra Old Testament books (which were adopted in the same Council of Carthage as the *New Testament* books) are *rejected* by the Jews, to whom God committed the Old Testament scriptures. (**Ro 3:1-2**)

2. The most acclaimed catholic Greek New Testament manuscripts (Sinaiticus and Vaticanus) contain apocryphal books that not even the catholic bible includes.

3. *Within the Bible itself* there is evidence to support the canonicity of all 39 Old Testament books and at least 20 of the 27 New Testament books.

**Lu 24:44 "And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me."** Jesus here referred to all 3 sections of the 39 books of our Old Testament (which are cited frequently in the New Testament as "scripture") but *didn't mention the catholic O.T. apocryphal books*.

Paul classified Matthew and/or Luke as scripture in **1Ti 5:18** when he wrote "**For the scripture saith...The labourer is worthy of his reward**" since this statement is only found in **Lu 10:7** and a very similar statement is in **Mt 10:10**.

Paul claimed to be a giver of the word of God. (**1Th 2:13**)

Paul claimed his epistles to the Corinthians were God's commandments:

**1Co 14:37 "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord."**

**2Pe 3:15-16 "And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;**



**As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction."**

Peter said Paul's epistles are scripture ([2Pe 3:15-16](#)) and thereby gave evidence (according to Paul's criteria in [1Co 14:37](#)) that his (Peter's) own epistles were also scripture.

Likewise Luke gave evidence that Acts is scripture when he wrote in [Ac 13:46](#) that Paul spoke the word of God.

[Re 1:1-2](#) says the book of Revelation is the word of God.

And within the last four verses of the Bible is a warning not to "**add**" to "**this book**". ([Re 22:18](#)) This implies that nothing written after Revelation could be added to the canon.

4. *Lay Christians determined the canon themselves.* According to Eusebius (264-340 A.D.), all 27 books of our New Testament were accepted as scripture by almost all churches BEFORE the books were "officially" canonized at the Council of Carthage in 397 A.D. Athanasius for example, who died 25 years before the Council of Carthage, listed all 27 New Testament books in a pastoral letter.

*Just because a council considered their pronouncement authoritative doesn't mean what they said wasn't already known.* The Holy Spirit, through Christians collectively, as a priesthood of believers ([1Pe 2:5-9](#)) bears witness to the canonicity of the Bible's books. No council had to say anything. The Carthage council was able to take credit only because of their conspicuousness.

## POPES

The word "pope" is not in the Bible. Neither is the concept of a pope. Catholics claim that Peter was the first Pope, based on [Mt 16:18-19](#) "**And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.**" Catholics assume that Jesus was calling *Peter* the "**rock**." But read the verses in context:

[Mt 16:15-20](#)

15 "He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

20 Then charged he his disciples that they should tell no man that he was Jesus the Christ."

## PETER IS NOT THE "ROCK"

There are two plausible interpretations...

*Interpretation 1: The "rock" is Jesus Christ.*

[De 32:3-4](#) "...God. He is the Rock..." [2Sa 22:2](#) "...The LORD is my rock, and my fortress..." [Ps 18:2](#) "The LORD is my rock, and my fortress..." [Ps 28:1](#) "Unto thee will I cry, O LORD my rock..." [Ps 42:9](#) "I will say unto God my rock..." [Ps 92:15](#) "...the LORD is upright: he is my rock..."

The literal rock that miraculously gave water to Israel in the wilderness ([Ex 17:6](#); [Nu 20:8](#)) was a prophetic symbol of Jesus.

[1Co 10:4b](#) "...for they drank of that spiritual Rock that followed them: and that Rock was Christ."

Jesus is figuratively a "rock" that *Jews trip over* because they find it hard to believe He is the Messiah and can save them without their works.

[Isa 8:13-14](#) "Sanctify the LORD of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem."

[Ro 9:33](#) "As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed."

Deuteronomy gives a subtle prophecy of catholics' abuse of [Mt 16](#) when it differentiates the real rock from the fake; followed immediately by an allusion to catholics using fermented (alcoholic) wine in communion!

[De 32:31-33](#) "For their rock is not as our Rock, even our enemies themselves being judges. For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter: Their wine is the poison of dragons, and the cruel venom of asps."

[2Sa 22:32](#) "For who is God, save the LORD? and who is a rock, save our God?"

*Interpretation 2: The "rock" doesn't refer to a person at all, but to Peter's confession of faith in Jesus Christ.*

When Jesus said "...upon this rock I will build my church...", He was referring to what Peter did seconds earlier: [Mt 16:16](#) "And Simon Peter answered and said, Thou art the Christ, the Son of the living God." Jesus was saying that "the church,

Which is his body" ([Eph 1:22-23](#)) would be made up of those who have made a confession similar to Peter's concerning their belief in the identity of Jesus Christ.

[1Jo 4:14-15](#) "And we have seen and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." After the cross, the confession of faith would be of Jesus *as He is defined more specifically* in "...the gospel...that Christ died for our sins... And that he was buried, and that he rose again the third day..." ([1Co 15:1-4](#)), and hence, Jesus said Peter was "Blessed" here, but not yet "converted" ([Lu 22:32](#)).

[Ro 10:8-10](#) "...the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

The "gates of hell" are *ways of entering hell* (e.g., sins, false beliefs), so they "shall not prevail against" the confession of faith ("this rock") or the ones who made it (the "church"), because the person's salvation is permanent and irreversible when the confession is made.

Whether you believe Interpretation 1 or 2, the probable reason for Jesus saying "**thou art Peter**" is the same. Notice in the verse before that, Jesus called him by his old name "Simon." ([Mr 3:16](#) "And Simon he surnamed Peter...")

[Mt 16:17-18](#) "...Blessed art thou, Simon Barjona... And I say also unto thee, That thou art Peter..."

By drawing attention to the fact that Peter had a new name, Jesus was alluding to the fact that those who would be born again would each then become "**a new creature**" ([2Co 5:17](#)).

Catholics retort that the "**rock**" must be Peter because the name "Peter" means "stone." [Joh 1:42](#) "...And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone." ("Cephas" apparently being the Hebrew form of the Greek "Peter.")

1. The words "stone" and "rock" are not always used interchangeably. If you read all the verses with those words, you'll notice, for example, that the word "**stone**" often refers to something *smaller* than a "**rock**."

2. In Peter's first epistle, he likened ALL Christians to "**stones**," as members of the "**body**" of *Christ* who is the "**chief corner stone**."

[1Pe 2:5-6](#) "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded."

## THE "KEYS" DID NOT MAKE PETER A "POPE"

**Mt 16:19 "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."**

1. The context of this verse hints at dispensational considerations. After Peter confessed who Jesus is, Jesus said to him in verse 17: **"...flesh and blood hath not revealed it unto thee, but my Father which is in heaven."** *Today*, we don't need a direct revelation from the Father to know who Jesus is. "Flesh and blood" can tell us with scripture. **Mt 16:20 "Then charged he his disciples that they should tell no man that he was Jesus the Christ."** *Today*, we are definitely *not* supposed to hide Jesus' identity! So the "keys" were a temporary thing for a *transitional* period.

2. The "**kingdom of heaven**" is not "*heaven*". What most people think about when they hear "heaven" is "**the third heaven**" (**2Co 12:2**) where God lives, above the universe. The *second* heaven is what we call "outer space" (**Ge 1:14-16**), and the *first* heaven is the air on earth. (**Ge 1:20**; **Le 26:19**) Since the first heaven envelops most things between the clouds and the ground (**Ps 147:8**), the Bible speaks of the "**kingdom of heaven**" in terms that can only apply to things happening on *earth*. For example: **Mt 11:12 "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force."** The kingdom of heaven is a physical, earthly kingdom that will eventually become Christ's Millennial kingdom (**Re 11:15**; **20:4**).

So "**the keys of the kingdom of heaven**" are not for controlling who gets to "go to heaven," but something else, like *how they are to hear about it...*

3. The "keys" open "doors" which *God already planned to open independent of the key-holder's whims*. In **2Co 2:12**, Paul said **"...I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord..."**

Peter used his first "key" when he preached Jesus to the *Jews* after the Holy Ghost first came in **Ac 2**. Peter used his second "key" when he preached Jesus to *Gentiles* for the first time in **Ac 10**. When explaining that in **Ac 11:17**, Peter said **"Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?"** And in verse 18, **"When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life."**

**Ac 14:27 "...they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles."**

**Ac 15:7 "...Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe."**

4. In another passage 2 chapters later, Jesus gives the "binding and loosing" to *more than just Peter*.

[Mt 18:15](#) "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

18 Verily I say unto you, Whatsoever ye [*plural*] shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven."

## PETER'S WORDS AND ACTIONS WERE CONTRARY TO THE CONCEPT OF A POPE

1. Peter had a wife. Popes don't.

[Mt 8:14](#) "And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever."

[Mr 1:30](#) "But Simon's wife's mother lay sick of a fever, and anon they tell him of her."

[Lu 4:38](#) "And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her."

2. Peter refused worship. Popes don't.

[Ac 10:25-26](#) "And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up; I myself also am a man."

3. It was *Peter* who confirmed to the Jerusalem council that we are saved by faith *without works*.

[Ac 15:5](#) "But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.

6 And the apostles and elders came together for to consider of this matter.

7 And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us;

9 And put no difference between us and them, purifying their hearts by faith.

10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they."

4. Peter flatly *denied* his position the level of authority that Popes claim to have over Christians.

[1Pe 5:1-3](#) "The elders which are among you I exhort, who am also an elder... Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock."

### PETER WAS NOT THE "BISHOP OF ROME"

[Ac 23:11](#) "And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome."

[Ro 15:20](#) "Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:"

When Paul wrote to the church at Rome in [Ro 16](#), he gave a long list of people to greet, and *Peter* (the supposed Bishop) is *not in the list*! When Paul was imprisoned the 2nd time in Rome, soon to be executed, he said "**Only Luke is with me**" ([2Ti 4:11](#)). If Peter was missing only because he'd just been martyred there (as tradition says), why wouldn't Paul mention it??

### PETER WAS A BAD EXAMPLE FOR FUTURE POPES

If Peter was a Pope, it would be foolish to assume any Pope is *infallible*.

1. *SATAN spoke through Peter* (only 3 verses after he was promised the keys!)

[Mt 16:22-23](#) "Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men."

2. Peter denied Jesus three times.

[Mt 26:34](#) "Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice."

3. Paul rebuked Peter for his hypocrisy.

[Ga 2:11-14](#) "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away

with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?"

## CATHOLIC PRIESTS

"OUT WITH THE NEW, IN WITH THE OLD"

The power-hungry catholic church took the idea of a *special priest class above the laity* from the Jews in the Old Testament. The failure of these priests was illustrated in [2Ch 29:34](#) when the non-priests "**were more upright in heart...than the priests.**"

This kind of priesthood was done away with in the New Testament. When Jesus died on the cross, "**the veil of the temple was rent in twain from the top to the bottom**" ([Mt 27:51](#)).

In the New Testament, we don't have a temple; we ARE the temple.

[1Co 3:16](#) "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

[1Co 6:19](#) "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"

In the New Testament, we don't *go to* a priest; we ARE priests. All born-again Christians are priests. In [1Pe 2:5-9](#), born-again Christians are told "**Ye also, as lively stones, are built up a spiritual house, an holy priesthood... ye are...a royal priesthood...**"

The catholic church compounds their heresy by having the laity address their priests as "father." In the context of *religious leaders*, Jesus said in [Mt 23:9](#) "**And call no man your father upon the earth: for one is your Father, which is in heaven.**"

## THE ROMAN CATHOLIC CHURCH CLAIMS "APOSTOLIC SUCCESSION" FOR THEIR PRIESTS

But the Bible implies that an "apostle" is one chosen and sent by Jesus Himself directly, who actually *saw* Jesus after He rose from the dead.

[Lu 6:13](#) "And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles;"

Since one of the 12 (Judas Iscariot) killed himself, Peter said someone must fill Judas' spot, and he said in [Ac 1:21-22](#) "**Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us...must one be ordained to be a witness with us of his resurrection.**"

[Ac 22:13-15](#) "...Brother Saul [Paul]... The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard."

[1Co 9:1a](#) "Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord?..."

[Heb 2:3-4](#) "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?"

[1Co 4:9](#) "For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men."

According to some interpretations of that verse, Paul's contemporaries were the last people to be "apostles."

Catholics have to believe in apostolic succession so they can claim that what Jesus said in [Joh 20:23](#) applies to catholic priests: "**Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.**"

Some say Jesus was addressing *all* the disciples in the room (not just the apostles), and He meant that Christians have the power to remit people's sins *INDIRECTLY* by introducing them to Jesus (the remitter) by *preaching*.

A more literal interpretation is that Jesus was addressing only the apostles, and since, as shown above, this apostleship was TEMPORARY, *so was their power to remit and retain sins*, just as the "**signs of an apostle**" ([2Co 12:12](#)) such as drinking poison and healing the sick ([Mr 16:17-18](#)) were temporary. ([2Co 12:9](#); [1Ti 5:23](#); [2Ti 4:20](#)) The likely means of this temporary "remitting" referred to in [Joh 20:23](#) is when the apostles acted as intermediaries for the Holy Ghost by water-baptizing or laying their hands on new believers ([Ac 2](#); [8](#); [19](#)), as a *sign* to prove to the Jews that what the apostles said about Jesus was true ([Ac 5:29-32](#); [Heb 2:3-4](#)), because "**the Jews require a sign**" ([1Co 1:22](#)). This intermediary remitting was *phased out*, the first clear contradictory case being in [Ac 10](#), where the new believers received the Holy Ghost *immediately upon belief*, before any apostle could do anything to them. (See Lesson 4.)

The "remitting" *never* had anything to do with *masses*, *confessionals*, or saying "*Hail Mary*"s and "*Our Father*"s (scripted prayers that catholic priests tell confessors to say multiple times in a row, even though *Jesus warned against that*).

[Mt 6:7](#) "But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking."



## LESSON 4

# REFUTING CAMPBELLISM ("CHURCH OF CHRIST")

Campbellites are named after their founder Alexander Campbell who started (in the early 1800s) a church which they now call the "Church of Christ." They believe in what is referred to in theological terminology as 'baptismal regeneration' -the idea that you are saved (i.e. born again, regenerated by the Holy Spirit) when (and ONLY when) you are baptized in water.

*Some* Campbellites are saved, because they weren't taught baptismal regeneration until *after* they made a confession of faith. For the rest of them, baptismal regeneration must be refuted or else their trust will be in the wrong place. Ask them what they believed *when they confessed the Lord Jesus*.

## WATER-BAPTISMS

Campbellites oversimplify doctrine concerning water-baptism. Water-baptism has had multiple purposes. It's impossible to understand the subject of baptisms without a thorough knowledge of the book of Acts. In fact, shortly before you read this Lesson, read Acts through at least once, paying close attention to all mentions of "baptism" and the Holy Spirit and the numbers of the chapters they appear in.

## REVIEW

Here is a chronological review of water-baptism as it was variously used throughout the New Testament:

\* John the Baptist's father prophesied that John would "**go before the face of the Lord to prepare his ways; To give knowledge of salvation unto his people by the remission of their sins**" ([Lu 1:76-77](#)). John the Baptist baptized Jews ([Mt 3:5,9](#)) "**unto repentance**" ([Mt 3:11](#)) to make Christ "**manifest to Israel**" ([Joh 1:31](#)). It was called "**the baptism of repentance for the remission of sins**" ([Mr 1:4](#)) and accompanied public confession of sins ([Mr 1:5](#)). John baptized people *before* they believed on Jesus ([Ac 19:4](#)).

[Joh 1:29](#) "**The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.**"

So we gather from all this that John baptized Jews to draw their attention to Jesus, because Jesus would later shed His blood "**for the remission of sins**" ([Mt 26:28](#)). Those baptized by John were more inclined to believe what Jesus said ([Lu 7:29-30](#)).

John contrasted his baptism with Spirit-baptism. ([Mr 1:8](#) "I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.") The fact that John contrasted his water-baptism with Jesus' SPIRIT-baptism rather than Jesus' form of WATER-baptism shows that Spirit-baptism is the "main" baptism, more important than water-baptism of any kind. Jesus did the same thing in [Ac 1:5](#), saying "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."

When John the Baptist wondered why Jesus would get water-baptized, Jesus said "for thus it becometh us to fulfil all righteousness" ([Mt 3:15](#)). That is, water-baptism is a good public testimony. He didn't say it saves you.

\* Jesus had His disciples water-baptize people while John the Baptist was still baptizing elsewhere ([Joh 3:22-23](#); [4:1-2](#)). No reason is given, but those baptized were made "disciples" of Jesus *first*, and thus evidently believed *something* about Him *before* being baptized.

\* Jesus commanded a water-baptism for everyone in the world, after they have been taught something (presumably, what to believe).

[Mt 28:19](#) "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:"

\* Jesus linked a "baptism" to salvation which could be water-baptism *or* Spirit-baptism.

[Mr 16:16](#) "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

Jesus was more likely referring to *Spirit* baptism, since the omission of baptism from the second half of the sentence implies that the "baptism" is *automatic* with belief. That would also agree with Jesus' statement in [Joh 3:16](#), where He mentioned belief but not baptism. Even *if* Jesus was referring to water-baptism here, it was a *temporary* set-up, as will be explained later.

\* On the day of Pentecost, the apostles (who of course believed) were baptized by the Holy Ghost *without any water-baptism*. ([Ac 1:26](#) with 2:1-4 with 11:15-17)

\* Jews ([Ac 2:5,22,36](#)) at Pentecost believe, are water-baptized, then receive the Holy Ghost.

[Ac 2:38](#) "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

[Ac 2:41](#) "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls."

Baptists try hard to prove that "for the remission of sins" in [Ac 2:38](#) means "*because*

of the remission of sins" as opposed to "*in order to get* the remission of sins," but it's somewhat wasted effort, since the converts still didn't receive the *Holy Ghost* until they were water-baptized. The chronology is inescapable in the arrangement of the sentence, and campbellites know that. The issue is baptismal *regeneration*, not baptismal *remission*. Baptists who can't rightly divide will throw up their hands and say "It doesn't have to make sense; don't question it." I actually had a flustered missionary tell me you can't "explain it logically." That cop-out may give you peace of mind, but it won't work on a campbellite, and I'd rather not call God "illogical." So let's just assume God knows how to say what He means and search for real solutions. More on [Ac 2](#) later. Let's continue...

\* [Ac 4:4](#) "Howbeit many of them which heard the word believed; and the number of the men was about five thousand."

Peter told people to believe and about 5000 did. No mention of any baptism.

\* [Ac 5:12,14](#) "And by the hands of the apostles were many signs and wonders wrought among the people... And believers were the more added to the Lord, multitudes both of men and women.)"

Many believers were saved, being *added to Christ*, so by implication they were baptized by the Spirit. ([1Co 12:13a](#) "For by one Spirit are we all baptized into one body...") No mention of water-baptism. *If* any of these believers were Gentiles, Peter didn't know it. ([Ac 10-11](#))

\* [Ac 8:5-6](#) "Then Philip went down to the city of Samaria, and preached Christ unto them.

And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did."

[Ac 8:12](#) "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

17 Then laid they their hands on them, and they received the Holy Ghost.

18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,"

Samaritans (each half-Jew half-Gentile) believed, were water-baptized, prayed for by the apostles Peter and John, had Peter and John's hands laid on them, and were baptized by the Spirit. Nobody can claim "baptismal regeneration" here, since water-baptism wasn't enough. *Two more* things had to be done before they received the Holy Ghost!

\* [Ac 8:36](#) "And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?

37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him."

Philip preaches Jesus to a Gentile (the Ethiopian eunuch). The eunuch believed, made a verbal confession of belief, then was water-baptized. No mention of Spirit-baptism. But the event matches well the mode of [Ro 10:8-13](#). (So well, in fact, that corrupt bible versions omit verse 37.)

\* 2 views of the conversion of Saul (aka Paul):

#### View 1:

Saul was saved *on the road to Damascus* when he called Jesus "**Lord**" after learning it was Jesus he was talking to ([Ac 9:5-6](#)). This is why Ananias called him "**Brother Saul**" shortly afterward and before he was baptized. Ananias was simply *confused* when he said to Paul "...**be baptized, and wash away thy sins...**" because Jews associated water with purification because of Old Testament practices ([Joh 2:6](#); [Heb 9:19](#)).

#### View 2:

Saul was saved *after* Ananias met him. Ananias called him "**Brother Saul**" only in the sense that Jews are "brothers" to each other ([Ge 29:10-15](#); [Ex 4:22-23](#)) or because he considered Saul as good as saved in the sense that Saul's salvation was a drawn-out event that began on the road to Damascus.

When he told Saul to be baptized, he was speaking of *the baptism of the Holy Spirit*. Since Ananias was sent to Saul by a vision from God, he could easily have been made aware of the possibility of Spirit-baptism *without water-baptism*. And it would be perfectly appropriate for Saul to experience this, being the apostle to the Gentiles ([Ro 11:13](#); [15:16](#); [Ga 2:8-9](#); [1Ti 2:7](#); [2Ti 1:11](#)), who were the first to experience it in front of Peter ([Ac 10](#)) the apostle to the Jews ([Ga 2:8](#)).

Since the Damascus road event and the Ananias event were only 3 days apart and connected with 3 days of blindness, both of the 2 views above could fit with the interpretation of [1Co 15:8](#) which takes "**born**" to be a reference to Paul's new birth. [1Co 15:8](#) "**And last of all he was seen of me also, as of one born out of due time.**" In the case of the 2nd view, Saul's blindness could be a devotional pun with the word "see" in [Joh 3:3b](#) "...**Except a man be born again, he cannot see the kingdom of God.**"! It's also interesting to note that the book of Acts doesn't start calling Saul "**Paul**" until he tells Elymas the sorcerer that God will *blind him* ([Ac 13:8-13](#))!

[Ac 9:17](#) "**And Ananias went his way, and entered into the house; and putting his**

hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and **be filled with the Holy Ghost.**

18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was **baptized.**"

Nothing in the context proves this baptism was a *water*-baptism. The end of verse 17 makes Spirit-baptism more likely.

In [Ac 22](#), Paul described what happened in [Ac 9](#). In 22:16, Paul quotes Ananias as saying (shortly after Paul got his sight back, between the words "**forthwith**" and "**and arose**" in [Ac 9:18](#)) "**And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.**" Campbellites cite this verse as proof that water-baptism "washes away sins," but again, *nothing in the context proves this was a water-baptism.*

The sentence is worded such as that the "calling on the name of the Lord" was to be *simultaneous* with the "baptism" and/or the "washing." If all three things were at the same time, then this matches perfectly the current mode of salvation (i.e. a believing person confesses faith as explained in [Ro 10](#) and is immediately baptized with the Holy Spirit and thus washed from his sins), because it wouldn't make sense to confess simultaneously with *water*-baptism since you are *going under water* and would *choke* on the water with your mouth open!

If the baptism is assumed to be a water-baptism, then the word "**and**" in "**and wash away thy sins**" must be taken to mean that the "washing" was AFTER the water-baptism, and thence it means Paul was water-baptized but did *not* receive the Holy Spirit until he "called upon the name of the Lord" AFTER his water-baptism.

So whether the baptism described in [Ac 9](#); [22](#) was with water or the Spirit, the grammar of Ananias' command in [Ac 22:16](#) (and the practicality of obeying it) shows that water-baptism was NOT the catalyst for Saul's sins being washed away.

The fact that *Jesus Christ* was water-baptized shows that water-baptism is not for the purpose of washing away sins (since Jesus had no sins). Water-baptism has *always* been *symbolic*.

In short, either Saul *believed, confessed, and was Spirit-baptized, or* Saul *believed, was water-baptized, then confessed and was Spirit-baptized.*

\* [Ac 10:36](#) "**The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)**

37 **That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached;**

38 **How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.**

39 **And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:**

40 **Him God raised up the third day, and shewed him openly;**

41 Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead.

42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.

43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

44 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

46 For they heard them speak with tongues, and magnify God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days."

Cornelius and his kinsmen and near friends (all Gentiles) believed, were immediately Spirit-baptized, then water-baptized.

In [Ac 11](#), Peter explained what happened in [Ac 10](#), confirming that the Gentiles' Spirit-baptism was preceded *only by BELIEF*:

[Ac 11:13](#) "And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;

14 Who shall tell thee words, whereby thou and all thy house shall be saved.

15 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

17 Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life."

\* [Ac 16:14-15](#) "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us."

Lydia believed what Paul preached and was later "**baptized**." Lydia's statement in verse 15 makes it very likely the baptism mentioned was water-baptism.

\* [Ac 16:29](#) "Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

30 And brought them out, and said, Sirs, what must I do to be saved?

31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house."

Paul and Silas made a clear and emphatic statement that BELIEF is the *only* requirement for salvation. You cannot possibly jam water-baptism into their statement.

Obviously the prison-keeper believed what was preached to him in verse 32. The fact that he had access to water to wash Paul and Silas' stripes makes it likely that his baptism in verse 33 was a water-baptism.

Some may try to claim that since he is not specifically said to "believe" until verse 34, that he was not saved until he was water-baptized. But the verses are obviously not in completely chronological order, as Paul and Silas are preaching *in his house* in verse 32 but are said to *come into his house* in verse 34. So verse 34 is *backtracking* and *adding details*. Anyway, verse 34 says "believing", which implies *continued* belief, not "believed" as in the *first moment* of belief.

So the prison-keeper and his household believed, then were water-baptized. Spirit-baptism is not mentioned, but is inferred by Paul and Silas' emphatic statement on salvation.

\* [Ac 18:8](#) "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized."

Corinthians believed, and were baptized. Whether this baptism was with water or the Spirit, there is no evidence that they were water-baptized before they received the Holy Spirit.

\* [Ac 18:24](#) "And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus.

25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:

28 For he mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ."



The account of Apollos reminds us that the water-baptism performed by John the Baptist was not the same as today's water-baptism. Apollos knew about John's baptism, but was lost until Aquila and Priscilla told him about Jesus Christ. No mention of any baptism of Apollos after he believed in Jesus.

\* [Ac 19:1](#) "And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,  
2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.  
3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.  
4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.  
5 When they heard this, they were baptized in the name of the Lord Jesus.  
6 And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.  
7 And all the men were about twelve."

Paul found "**certain disciples**" of whom? If they were disciples of Jesus, they couldn't possibly be ignorant of everything that happened between [Ac 1](#); [19](#) concerning the Holy Ghost. The context implies they were most likely disciples of Apollos - Apollos was just mentioned, and they were baptized "**Unto John's baptism**" which implies they were baptized with the same *purpose* but not *by* John himself. These were most likely Jews, since Apollos hadn't heard about Peter's vision about Gentile inclusion in [Ac 10](#). These "**disciples**" believed, were water-baptized, then had hands laid on them, then were Spirit-baptized. Whatever role the water-baptism played, it was not enough to give them the Holy Ghost.

It's interesting to note that the *last* time Paul mentions a "baptism" in the book of Acts ([Ac 22:16](#)), he associates the washing away of sins with "**calling on the name of the Lord**." Whatever role water-baptism could play at the time, Paul chose to emphasize a verbal confession of faith as does the salvation passage in [Ro 10](#), wherein baptism is not mentioned at all.

Admittedly, one's salvation is not technically complete until he receives the Holy Spirit. Campbellites apply this fact to [Ac 2](#) and then stretch [Ac 2](#) over the rest of the New Testament.

[Ro 8:9](#) "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his."

## REVIEW SUMMARY

So here is a summary of those places where Spirit-baptism (and hence salvation) is discernible:



[Ac 2:1-4](#)

*The 12 apostles*

- \* believed
- \* Spirit-baptized

[Ac 2:5-41](#)

*Pentecost audience (Jews)*

- \* believed
- \* water-baptized
- \* Spirit-baptized

[Ac 5:12-14](#)

*Multitudes (Jews?)*

- \* believed
- \* ?
- \* Spirit-baptized

[Ac 8:5-18](#)

*Samaritans (half-Jew half-Gentile)*

- \* believed
- \* water-baptized
- \* prayed for
- \* apostles' hands laid on
- \* Spirit-baptized

[Ac 9](#) (with 22)

*Paul (Jew)*

- \* believed
- \* confessed Jesus
- \* Spirit-baptized
- \* water-baptized?

OR

- \* believed
- \* water-baptized
- \* confessed Jesus
- \* Spirit-baptized

[Ac 10:36-48](#)

*Cornelius and co (Gentiles)*

- \* believed
- \* Spirit-baptized
- \* water-baptized

[Ac 16:29-34](#)

*Prison-keeper and household (Gentiles?)*

- \* believed
- \* Spirit-baptized
- \* water-baptized

[Ac 19:1-7](#)

*Disciples of Apollos (Jews)*

- \* believed
- \* water-baptized
- \* apostle's hands laid on
- \* Spirit-baptized

On at least 3 of 8 occasions recorded in the book of Acts, people were saved without being water-baptized.

Campbellites will rest on [Ac 19](#) (and their interpretation of [Ac 22](#)), assuming that since those are the *last* "baptisms" in the book of Acts, they are the example to follow today. But many conversions occurred *after* these events that are not recorded in the book of Acts. We can determine the mode of these later conversions indirectly by the doctrine explained in Paul's epistles.

About *three years after* [Ac 19](#), Paul told the church at Corinth that the new birth comes "**through the gospel**" ([1Co 4:15](#)), which by definition is NOT through water-baptism.

[1Co 1:17](#)a "For Christ sent me not to baptize, but to preach the gospel..."

*Water-baptism is SEPARATE from the gospel.*

[1Co 15:1-4](#) "...I declare unto you the gospel... how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures:"

About a year after that, Paul said the Holy Spirit is received "**through faith**" ([Ga 3:14](#)), NOT water-baptism. It doesn't take any *faith* to get water-baptized. Unbelievers do it all the time!

About four years later Paul wrote:

[Eph 1:12-13](#) "...Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,"

That could only mean that we are sealed (i.e. Spirit-baptized) IMMEDIATELY after we believe in our heart (as the Gentiles in [Ac 10](#)).

Just two years before Paul wrote Ephesians, when explaining "**faith**" in [Ro 10:8-13](#), he narrowed the manifestation of that "trust" to a *verbal confession of the Lord Jesus*. No water-baptism. No apostle's prayer or laying on of hands.

So the LATEST mode of salvation according to Paul is:

- \* believe
- \* confess Jesus
- \* Spirit-baptized

Jesus Himself alluded to this even before He died:

[Lu 11:13](#) "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

*Salvation is as simple as asking for it! You ask through Jesus. ([Joh 14:6](#)) Simply asking is a far cry from getting water-baptized!*

[Ro 10:13](#) "For whosoever shall call upon the name of the Lord shall be saved."

## WHY THE CHANGE?

The only remaining question is WHY did water-baptism previously appear to be required in the book of Acts?

Note that in only ONE place in Acts can water-baptism be *proven* to be a direct catalyst for receiving the Holy Spirit - [Ac 2:38](#). In two other places, water-baptism was done, but a subsequent laying on of an Apostle's hands was the direct catalyst - [Ac 8:5-18](#); [19:1-7](#).

All three places have two things in common:

1. Apostles were the ministers.
2. The converts were at least part Jewish.

In [Joh 20:23](#), Jesus said to the apostles:

**"Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."**

[1Co 1:22](#) "For the Jews require a sign, and the Greeks seek after wisdom:"

Jews are stubborn by nature ([Ex 32:9](#); [33:3-5](#)) and have a hard time believing anything without a sign. In this *transitional* time period in early church history, God was gracious enough to His chosen people to give them tangible evidence that what the Apostles preached about Jesus was true, by having the Apostles be "conduits" of the Holy Spirit to them.

[Ac 5:29](#) "Then Peter and the other apostles answered and said...

30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

31 Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

32 And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him."

[Heb 2:3-4](#) (written to HEBREWS, i.e. *Jews*) "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?"

This intermediary "remitting and retaining" power was obviously TEMPORARY, like any other of the "**signs of an apostle**" ([2Co 12:12](#)). The Apostles didn't live on earth forever. The signs could last no longer than their physical life. But they ended even sooner than that. Healing the sick was another sign ([Mr 16:17-18](#)), but by the end of Paul's life, he couldn't heal himself ([2Co 12:9](#)), or Timothy ([1Ti 5:23](#)), or Trophimus ([2Ti 4:20](#)). And as you read above, he was teaching the churches that nobody needed him or anyone else to intercede for them to get the Holy Ghost. (You may be wondering *how* they could have *ever* needed the apostles when [1Ti 2:5](#) says "**there is...one mediator between God and men, the man Christ Jesus.**" It's simple. Paul wrote [1Ti 2:5](#) about *eleven years after* [Ac 19](#).)

What occurred at those odd times in Acts was NOT "*baptismal regeneration.*" It was "*delayed regeneration.*"

The water-baptism in [Ac 2:38](#) was just a means of expressing faith, as "calling upon the name of the Lord" is today. ([Ro 10:13](#)) If Jesus meant what He said in [Joh 20:23](#), then the *method* of acknowledging acceptance of Christ was up to the apostles. They didn't have to ask for *water-baptism*. In [Ac 2:38](#), Peter could have said "Repent, and *squeeze my hand* in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" and it probably would've worked. Water-baptism was just a good and logical choice at the time because of its symbolism and its historically approved use by John the Baptist and Jesus Himself.

Notice the word "NOW" in [Ro 8:9](#) "...**Now if any man have not the Spirit of Christ, he is none of his.**" The word "**Now**" implies that before Romans was written, Jesus in some sense claimed a "convert" as *His before* the convert was actually "converted" (i.e. regenerated by the Holy Spirit). Long before Jesus died, after Martha's sister Mary wiped Jesus' feet with her tears, Jesus forgave her sins and *preemptively* declared her "saved." ([Lu 7:48-50](#) "**And he said unto her, Thy sins are forgiven... Thy faith hath saved thee; go in peace.**") Jesus could do that because He knew that Mary would live long enough to receive His blood atonement and be baptized with the Holy Ghost.

In light of that, in [Ac 2:38](#), water-baptism was *indicative* of salvation, NOT *causative*. Water-baptism marked the TIME of getting the Holy Spirit, not the CAUSE of getting the Holy Spirit. Their *faith* was the *cause*. For all intents and purposes, they were "saved" the moment they believed.

So rather than "baptismal regeneration," [Ac 2:38](#) was "baptismal *declaration.*"

[Ac 2:38](#) had "delayed regeneration" via "baptismal declaration."

Today, we get *immediate regeneration* and then we're supposed to make a *hindsight* baptismal declaration of it, as in [Ac 10](#).

## SUPPOSED CAMPBELLITE PROOFTEXTS

**Joh 3:5** "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Catholics also use this verse to prove the "sacrament" of baptism (i.e. infant baptism) is part of salvation. They are willingly ignorant of the context. The "water birth" is explained in the *very next verse*:

**Joh 3:6** "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

Compare verses 5 and 6:

water and Spirit = flesh and Spirit

Your first birth is of the flesh (i.e. a WOMAN made of *flesh*). The "water" is obviously the water in the AMNIOTIC FLUID in your mother's *womb*. That's why when a pregnant mother goes into labor, some of the fluid leaks out, and she exclaims "My water broke!"

**Ro 6:3-4** "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

This is obviously the baptism of the Holy Spirit, not water-baptism. Paul explains it in **1Co 12:13a** "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free..."

**Eph 4:4-6** "There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all."

As you read earlier, there is *more than one* baptism. (Hebrews 6:2a "...doctrine of baptisms...") Then why does it say "**one baptism**"? The same reason it says "One God" and "One Lord."

**1Co 8:5-6** "For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him."

So when **Eph 4:5** says there's "**one baptism**," it means there is only one REAL baptism, i.e. one SAVING baptism, which could only be the baptism of the *Holy Ghost*. (**Ro 8:9**) Other "baptisms" are *figures* of the one real baptism. To say that the "**one baptism**" is water-baptism is to say that *WATER is more important than the Holy Spirit!* God help the campbellites and baptist-briders for taking such a stupid and blasphemous position!

[Eph 5:25](#) "Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

[26](#) That he might sanctify and cleanse it with the washing of water by the word,  
[27](#) That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

First of all, not everyone assumes these verses are referring to believers being made *sinless* at *salvation*. Some believe verses 26-27 refer to the bride of Christ at the judgment seat of Christ ([2Co 5:9-10](#); [1Co 3:11-15](#)) making herself ready for the marriage of the Lamb. ([Re 19:7](#))

Regardless, the water is obviously figurative, as water is what is most often used to "wash" something, and the "**washing**" here is "**by the word**." You don't *water-baptize* people with *the word*. You water baptize people with *your HANDS*. The *figurative water* is applied with the *literal word*. Jesus Himself used water as a metaphor:

[Joh 7:37-39](#) "...Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)"

[Col 2:12](#) "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

To make this baptism *water-baptism*, you have to ignore the context.

[Col 2:11-12](#) "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

Verse 12 is a continuation of verse 11. The "**baptism**" is simultaneous with a supernatural "**circumcision**" that is "**made without hands**," just as the *baptism of the Holy Ghost* is performed without hands. *Water-baptism* is performed *with* hands. Also note that your resurrection with Christ in this "**baptism**" is "**through...faith**." It doesn't take any *faith* to get water-baptized. *Unbelievers do it all the time*.

[Tit 3:5](#) "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;"

Water is not even mentioned, and in [Re 1:5](#), the apostle John plainly stated that "...Jesus Christ...washed us from our sins in his own blood...", NOT in WATER!

[1Pe 3:20](#) "Which sometime were disobedient, when once the longsuffering of God

waited in the days of Noah, while the ark was a preparing, wherein few, that is, **eight souls were saved by water.**

21 The like figure whereunto even **baptism doth also now save us** (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:"

Campbellites will selectively quote "**baptism doth...now save us**" and call it a day. But they should read more carefully. The passage can be explained granting *either* kind of baptism.

#### INTERPRETATION #1:

If the "**baptism**" in verse 21 is *water-baptism*, and if "**like**" means "similar," there are *two figures being compared*. Notice the word "**whereunto**." Water-baptism (verse 21) is a figure which "saves" us (in *typology*) "**unto**" the *similar* "**figure**" in verse 20, *as opposed to* the baptism of the *Holy Spirit* ([Mr 1:8](#)), which saves us...

1. "unto" *God*, because we are "**reconciled to God**" ([2Co 5:20](#)),
2. "unto" *heaven*, because we have "**Salvation to our God**" ([Re 7:10](#)),
3. and *forever*, because Jesus saves us "**to the uttermost**" ([Heb 7:25](#)).

#### INTERPRETATION #2:

The "**baptism**" in verse 21 is *Spirit-baptism*.

Noah and his family were saved "**by water**" in the sense that 1. Water props up floating objects and hence held up the floating ark ([Ge 7:17](#) "**And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.**"), and 2. The flood water destroyed the wickedest part of humanity *only*, so God could spare Noah and his family, rather than destroying *everybody*, and hence the flood water itself is a figure of the destruction of our sins in hell where Jesus brought them while His dead body laid in the tomb, which is reminiscent of a *coffin*, which is what the ark looked like.

The word "**like**" (verse 21) doesn't always mean "similar"; it can also mean "*resembling*." The "**figure**" of verse 20 is "*resembling*" a non-figure in verse 21. The word "**figure**" here is describing *only* the thing in the previous verse, and the "**baptism**" is the baptism of the Holy Ghost ([Mr 1:8](#)).

Spirit-baptism is "**the answer of a good conscience toward God**" (the *immediate* answer). Nobody can have "**a good conscience toward God**" until they are saved, because lost people are the "**enemies**" of God ([Ro 5:8-10](#)). The "**blood of Christ**" "**purge[s] your conscience from dead works**" ([Heb 9:14](#)), hence in the "**doctrine of Christ**," "**repentance from dead works**" is inherent with "**faith toward God**" ([Heb 6:1](#)) because salvation is "**Not of works**" ([Eph 2:8-9](#)), hence a "**good conscience**" is associated with "**faith unfeigned**" in the context of the *misuse* of the "**law**" in relation to the "**gospel**" ([1Ti 1:5-11](#)), hence the "**good conscience toward God**" in [1Pe 3:21](#) is synonymous with "**repentance toward God**" ([Ac 20:21](#)) which is "**faith toward**

God" ([Heb 6:1](#)) which is "faith toward our Lord Jesus Christ" ([Ac 20:2](#)) because He is God ([Mt 1:23](#); [Lu 2:33](#); [8:39](#); [Joh 1:1-14](#); [14:9](#); [20:26-28](#); [Heb 1:8](#); [Ac 20:28](#) with [Heb 9:11-12](#); [13:12](#) and [Re 1:5](#); [Ro 8:9](#); [1Co 15:47](#); [1Ti 3:16](#) with [1Jo 4:2](#); [Php 2:6](#); [Isa 44:6](#) with [Re 1:11-18](#); [1Jo 3:16](#); [Ro 1:19-20](#) with [Col 2:8-9](#); [Ho 13:4](#) with [Mt 1:21](#) & [Lu 2:11](#) & [Joh 4:42](#); [Mal 3:6](#) with [Heb 13:8](#); [Ac 20:21](#) with [Heb 6:1](#); [Ps 94:11](#) and [Job 42:1-2](#) with [Mt 9:4](#); [12:25](#) and [Lu 6:8](#); [11:17](#); [1Jo 1:5](#) with [Ac 26:13-15](#); [Ps 107:19,23-29](#) with [Mt 8:23-27](#); [Ex 3:14](#) with [Joh 8:58](#); [Lu 1:13-17a](#), [Joh 3:16](#) with [5:24](#)), hence the "baptism" in [1Pe 3:21](#) is the baptism of the Holy Ghost ([Mr 1:8](#)), which is "the answer of a good conscience toward God [repentance/faith]" which *literally* "saves us" ([Ac 11:14-17](#); [1Co 12:13](#); [Eph 1:13](#)).

Therefore, [1Pe 3:21](#) is saying that the baptism of the Holy Ghost saves us unto the figure of Noah and his family being saved in the ark (which they eventually *came out of*), which is a figure of *Jesus in the tomb* (which He eventually *came out of*). The saving baptism of the Holy Ghost is "like" that figure, because when it happens, we are "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;" ([Col 2:12-13](#)). Remember the "baptism" in [Col 2:12](#) *also* is the baptism of the Holy Ghost. When we get water-baptized, we quote [Col 2](#) in a *figurative* sense, but when we get saved, we are *literally* "buried with him" and raised from the dead by His Spirit. Hence, "baptism [of the Holy Ghost] doth...save us...by the resurrection of Jesus Christ."

It says "not the putting away of the filth of the flesh" because when we are born again, our flesh is not cleaned; our *souls* are cleaned ([Mt 15:1-20](#); [23:25-27](#); [Ac 15:7-9](#); [Heb 9:9-14](#); [10:19-22a](#), [1Co 6:11](#); [15:44](#); [Tit 3:5-7](#); [Re 1:5](#)) Our *FLESH* still sins after we're saved ([Ro 7:18](#)) which is why Christ surgically *separates* it from our soul ([Col 2:11](#)).

## QUESTIONS FOR CAMPBELLITES

In light of the fact that John the Baptist and Jesus Christ both clearly distinguished *water-baptism* from *Spirit-baptism* ([Mr 1:8](#); [Ac 1:5](#)), do you ever stop to consider *which is referred to* when you read the word "baptized" in the scriptures?

If water-baptism is so important as to be *part of salvation*, why couldn't Paul *remember* who he baptized?!

[1Co 1:14-16](#) "I thank God that I baptized none of you, but Crispus and Gaius; Lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other."

Did Jesus *physically force you* to get water-baptized, or did you do that yourself? If you did it yourself, who did you trust to save your soul? ([Eph 1:12-13](#)) Did Jesus come down from heaven and water-baptize you? Or did your *pastor* water-baptize you?



**[Joh 14:6](#)** "Jesus saith unto him, **I am the way, the truth, and the life: no man cometh unto the Father, but by me.**"

If a man believed on Jesus Christ, and asked Him to save his soul, but was stuck in the middle of a desert, and died before he could be water-baptized, would Jesus send him to hell? If so, *WHY??*

If the Apostles in [Ac 2](#), the Gentiles in [Ac 10](#), and the prison-keeper in [Ac 16](#) were all saved without water-baptism, WHY CAN'T YOU BE?

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A possible string of cross-references to use when talking to a campbellite:

[Mr 16:16](#)

[Mr 1:8](#)

[Ro 8:9](#)

[Ac 10:38-47](#)

[Ro 1:16](#)

[1Co 1:17](#)<sup>a</sup>

[Eph 1:12-13](#)

[Eph 2:8-9](#)

[Ro 10:8-13](#)

# LESSON 5

## REFUTING SEVENTH DAY ADVENTISM

The Seventh Day Adventist cult (SDA), like the campbellites, also started in the early 1800s. Its founder was William Miller, but more often SDA literature will promote the writings of Ellen White. If you see religious pamphlets lying around (no pun intended), but you can't tell which cult they're from, look for Ellen White's name in the fine print.

Seventh Day Adventists call themselves "Adventists" because they claim to focus on Christ's 2nd Advent ([Re 19:11-21](#)). They call themselves "Seventh Day" because most of them believe you have to keep the Ten Commandments, including the Sabbath (rest on Saturday) to be saved (or at least to stay saved).

### THE SABBATH'S BEGINNING

One reason we know the sabbath has nothing to do with salvation today (i.e. after the Mosaic law) is that it didn't *before* the law either. NOBODY kept the sabbath for at least the first 2000 years of history, because *nobody even knew about it* until God gave the law on Mount Sinai.

[Ne 9:13-14](#) "Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments:

**And madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant:"**

SDAs assume everyone knew about the sabbath all along because [Ge 2:2-3](#) says "**And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.**"

But just because God blessed and sanctified the 7th day, doesn't mean He TOLD anyone that He blessed and sanctified the 7th day. MOSES WROTE [Ge 2](#) after the law was given. It was *hindsight*.

### THE RECIPIENTS OF THE SABBATH

The Bible says 4 times that the sabbath is for a *sign* between God and ISRAEL, *not*

Gentiles, and *not* born-again Christians, who are neither Jews nor Gentiles ([Ga 3:28](#)). Remember, it's "**the Jews**" that "**require a sign**" ([1Co 1:22](#)).

[Ex 31:12](#) "And the LORD spake unto Moses, saying,  
13 Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you.  
14 Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people.  
15 Six days may work be done; but in the seventh is the sabbath of rest, holy to the LORD: whosoever doeth any work in the sabbath day, he shall surely be put to death.  
16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.  
17 It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed."

[Eze 20:10](#) "Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness...  
12 Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the LORD that sanctify them.  
13 But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments..."

[Eze 20:19-20](#) "I am the LORD your God; walk in my statutes, and keep my judgments, and do them; And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the LORD your God."

[De 5:15](#) "And remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day."

## THE NATURE OF THE SABBATH

The sabbath is obviously a *ceremonial* law, not a moral law. SDAs pretend that a ceremonial law wouldn't be mixed in with nine moral laws in the "ten commandments," but God does the same thing with other laws in [Le 19](#). Moral laws and ceremonial laws *are* mixed together. It's *our* job to "rightly divide" them ([2Ti 2:15](#)). God help you if you can't tell the difference between [Ex 20:15](#) and [Ex 20:8](#), or [De 22:5](#) and [De 22:11-12](#)!

Jesus constantly confirmed the ceremonial nature of the sabbath by noting *exceptions* to it.

[Mt 12:1](#) "At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat.

2 But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

3 But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him;

4 How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

5 Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?"

[Mt 12:10](#) "And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

13 Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other."

[Lu 13:10](#) "And he was teaching in one of the synagogues on the sabbath.

11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

12 And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.

13 And he laid his hands on her: and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

15 The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?"

[Joh 5:5](#) "And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath...

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day."

## THE END OF THE SABBATH

When God said the sabbath "**is a sign...for ever**" ([Ex 31:17](#)), that is not to say it must be *obeyed* forever. The fact that the sabbath was observed for *any* length of time is enough to draw a sign from it, and the sign will always be a sign whether the sabbath continues to be observed or not, just as Jonah being in the belly of the whale was a sign ([Mt 12:39-40](#)) *long after he got out of the whale!*

[2Co 3:5](#) "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;

6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

7 But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away:

8 How shall not the ministration of the spirit be rather glorious?

9 For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

11 For if that which is done away was glorious, much more that which remaineth is glorious.

12 Seeing then that we have such hope, we use great plainness of speech:

13 And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:

14 But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ.

15 But even unto this day, when Moses is read, the vail is upon their heart.

16 Nevertheless when it shall turn to the Lord, the vail shall be taken away.

17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty."

The *ten commandments* written on "**tables of stone**" ([Ex 31:18](#)) were "**the ministration of death**" and "**condemnation**" and were "**done away**" and "**abolished**" under the "**new testament**" which is "**the ministration of righteousness**" which is more "**glorious**" than the old testament.

The fact that the sabbath is called a "**perpetual covenant**" in [Ex 31:16](#) doesn't help the SDAs, because "perpetual" is not exactly the same as "eternal." Something "perpetual" can *end*. It keeps going until something stronger *stops it*. To illustrate, the *law of inertia* is often summarized as: "*An object in motion will stay in motion until acted upon by an outside force.*" The "**perpetual covenant**" of the sabbath was forcefully *ENDED*, just as the "**perpetual statute**" of Aaron's priesthood ([Ex 29:9](#)) was *ENDED*, by the priesthood of *Christ*.

[Heb 7:11,18-19](#) "If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another

priest should rise after the order of Melchisedec, and not be called after the order of Aaron?...

For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God."

[Col 2:16](#) "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:"

Obviously [Col 2:16](#) would be *NONSENSE* if sabbath-observance had anything to do with a person's *salvation*. "You must keep the sabbath to be saved, but 'Let no man...judge you...in respect ...of the sabbath days...'??!"

Just two verses earlier, [Col 2:14](#) says Jesus was "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;"

The veil of the temple was torn in half *for a reason* ([Mt 27:51](#)). The "rest" that Jesus gives us *all week* ([Mt 11:28-30](#)) is worth much more than the rest Jews had on Saturdays!

[Joh 1:17](#) "For the law was given by Moses, but grace and truth came by Jesus Christ."

[Ro 6:14b](#) "...for ye are not under the law, but under grace."

[Ga 3:23](#) "But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed."

[Ga 4:4-5](#) "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons."

[Ga 4:9-11](#) "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain."

[Ga 4:21-31](#) "Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar...

But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free."

Jesus came to "deliver them who through fear of death were all their lifetime subject to bondage" ([Heb 2:15](#)). If you're afraid to die because you might go to hell for not keeping the commandments sufficiently, you are in bondage.

[Joh 8:36](#) "If the Son therefore shall make you free, ye shall be free indeed."

SDAs need to see the faith-alone verses in Lesson 2.

## SUPPOSED SDA PROOFTEXTS

[Mt 5:17-18](#) "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

The phrase "**shall in no wise pass from the law**" does *not* mean "The law shall always be IN EFFECT." It means the law will never be "destroyed," as explained in verse 17. The law will always be *preserved*. It will always be *written down* somewhere. That doesn't mean it will always be *binding*. He said "**fulfil**." The subject is not *obeying* the law. The subject is fulfilling the *prophecies* in the law and the prophets; hence He said "**the law, or the prophets**."

The next verse is a "catch-22" for SDAs:

[Mt 5:19](#) "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

The "**kingdom of heaven**" is not "heaven" (i.e. the third heaven). But even if it was, the verse doesn't say that those who break the commandments *won't get in*. It says they will be "**called the least in**" it. The "**kingdom of heaven**" here is a reference to the Millennial reign of Christ, which Jesus is teaching about in [Mt 5](#). (See [Mt 5:35](#).)

[Mt 19:16-17](#) "And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

And he said unto him, Why callest thou me good? there is none good but one, that is, God:  
but if thou wilt enter into life, keep the commandments."

Jesus was only speaking in accordance with the OLD testament. The "**new testament**" did not officially begin until He died on the cross.

[Heb 9:16](#) "For where a testament is, there must also of necessity be the death of the testator."

The man Jesus was talking to was still under the law<sup>1</sup> ([Lu 10:25-26](#)), as was everyone

besides those to whom Jesus granted exemption through foreknowledge of their conversion ([Lu 7:50](#); [22:32](#)). The fact that Jesus could see ahead and speak of both testaments in the same ministry doesn't change the fact that they are *two separate* testaments that *cannot be merged together*.

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Footnote 1: Nobody can keep all the commandments perfectly, nor can animal blood atone for every kind of sin ([Heb 9:19-22](#); [1Sa 3:14](#); [2Ki 24:4](#); [Ex 22:18](#); [Le 24:15-16](#); [De 13:6-17](#)), let alone *take away* sins ([Ex 34:7](#); [Heb 10:4,11-12](#)). So Old Testament saints didn't go directly to the third heaven after death, but went to an intermediate place inside the earth within earshot of hell ([Lu 16:19-26](#)) until Jesus died, went through hell ([1Pe 3:19](#); [Ac 2:31](#)), redeemed them with His own blood atonement ([1Pe 1:18-19](#); [4:6](#), [Lu 4:18](#); [Ro 3:24-25](#); [Heb 9:12,15](#)), and brought them out at His resurrection. ([Eph 4:8-10](#); [Ro 4:25b](#))

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Note also that when the man asked Jesus *which* commandments to keep, the *sabbath* was not one of the ones He listed! Ditto Paul in [Ro 13:9](#).

**[Mr 2:27-28](#) "And he said unto them, The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath."**

SDAs argue that "**for man**" indicates ALL men and not just *Jewish* men. The sabbath was made for *all* men only in the sense that resting one day a week is practical advice that all men can benefit from. God designed our bodies to run on 7-day cycles. Experiments with "weeks" of different lengths have gotten poor results. But as a *law* and a *sign*, the sabbath concerned only the Jews.

And in one sense, Jesus' statement that "**The sabbath was made for man**" could only apply to Jews anyway, since He said Gentiles are not "men," but "**dogs**" ([Mt 15:22-28](#)). Hence, He said to "**preach the gospel to every creature**" ([Mr 16:15](#)), which would include men *and* "dogs." (The Jews didn't get the hint until [Ac 10-11](#)!)

**[Isa 66:23](#) "And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD."**

Some say that the words "**all flesh**" prove that the sabbath is not just for Jews. But like [Eze 46](#), Isaiah is prophesying here about the *Millennium*, when Jesus will be physically reigning over the whole earth and everyone on it, and the sabbath will be *reinstated*.

**[Col 2:16-17](#) "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ."**

The "**all flesh**" in [Isa 66:23](#) are people on earth in the Millennium who were not saved before the rapture. During the Millennium, they'll have to work for the right to eat of the "**tree of life**" to stay alive ([Mt 5](#); [Re 22:14](#)). Those already saved during the



Church Age will have nothing to do with this, because they'll have been given sinless bodies at the rapture. ([1Co 15:50-54](#); [Php 3:20-21](#); [1Jo 3:2](#); [Ro 8:29](#))

[Ac 17:1-2](#) "Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,"

SDAs cite that as proof that Paul "observed the sabbath." But it says he went into a "synagogue," not a "church." He was obviously just going where he knew the Jews could be found so he could witness to them. Paul had a great burden for the Jews ([Ro 9:2-4](#), 10:1) insomuch that he sometimes acted as a Jew to avoid offending them before he could get his message out. ([1Co 9:20](#) "And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;") He even circumcised Timothy even though he said it wasn't a requirement for a Christian. ([Ac 16:1-3](#) with [Ga 5:6; 6:15](#))

## WHY SUNDAY?

Though it has nothing to do with salvation, SDAs take the practice of holding church services on Sundays instead of Saturdays as an argument against your credibility. The Christians who have taught that Sunday is the new "Sabbath" are wrong, and the SDAs know it. So it's important to correct the misconception and explain that the Sabbath didn't "move to Sunday" but was *eliminated*.

Christians voluntarily assemble on Sundays, because...

\* Jesus came out of the tomb and appeared to the assembled disciples on a Sunday. ([Mr 16:1-6](#); [Lu 24:1-6](#); [Joh 20:19](#))

\* The Holy Ghost came down on a Sunday. ([Ac 2:1-6](#))<sup>2</sup>

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Footnote 2: We know Pentecost was on a Sunday because it was always on the 50th day after Passover. ([Le 23:15-16](#))

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\* Paul preached to the assembled disciples on a Sunday. ([Ac 20:7](#))

There is nothing in the New Testament that *requires* us to assemble on any particular day of the week. There is nothing *wrong* with assembling on Saturday or any other day. Nevertheless, SDAs will *condemn* you for assembling on Sunday and not Saturday. My pastor has been "warned" three times that he's leading people to hell via Sunday! That's pure idiocy in light of what Paul wrote in the context of "judging":

[Ro 14:5-6a](#) "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth

**the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it..."**

## LESSON 6

# REFUTING "JEHOVAH'S WITNESSES"

The "Jehovah's Witnesses" cult (JWs) *also* started in the 1800s. Since then, they have changed their teachings repeatedly as their prophecies have failed to come to pass. They meet in "Kingdom Halls" (their equivalent of "church buildings"). They print and distribute a lot of professionally illustrated literature from the "Watchtower" and go door-to-door to spread their heresy. You might call their efforts "soul-damning."

I always put "Jehovah's Witnesses" in quotation marks when referring to the cult (and call them "JWs" for short) out of respect for Jehovah, because *they are not really His witnesses*. And you could say *we* are *real* Jehovah's witnesses because we witness for Jesus Christ who is Jehovah.

## THEIR MAIN HERESIES

JWs don't believe God is a Trinity, so they *reject the deity of Jesus Christ and the deity of the Holy Spirit*. They believe Jesus is a created being, separate from and inferior to Jehovah. (They made their own bible version to "prove" it.) They believe the Holy Spirit is just a "force" and not a *person*.

JWs will tell you that the Trinity doesn't make sense. But just because something doesn't make sense in our finite minds doesn't mean it's not true. Ask JWs if they believe God is *omnipresent*. If God can be in more than one place at the same time, why can't He be "**three**" and "**one**" at the same time? Even *humans* are trinities. We each have a body, a soul, and a spirit. ([1Th 5:23](#))

JWs believe in salvation by works, citing Tribulation verses like [Mt 24:13](#) out of context.

JWs believe "hell" is just the *grave* you're buried in, and *no lost people will suffer pain in eternity*, but will only sleep unconsciously in the grave until the Great White Throne Judgment and then be "annihilated" (completely obliterated into nothingness) in the lake of fire; even though the word "annihilate" is not in the Bible, and the words "**perish**" and "**destruction**" do *not* mean "annihilation" ([Lu 15:17](#); [Jer 17:18](#)). Compare [Re 19:20](#); [20:10](#) to show that the beast and false prophet will be in the lake of fire for *1000 years* and are still not "annihilated."

[Lu 16:23-24](#) "And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame."

JWs don't take that passage literally, and will say it's a *parable*. But the Bible doesn't

call it a parable. And when Jesus *does* tell a parable, He doesn't give *names* to the characters. Two of the people in [Lu 16:19-31](#) have names.

JWs believed the "144,000" in [Re 7; 14](#) are the JWs, who will be "saved," which to them meant "live forever on the EARTH," NOT "go to HEAVEN." But I've heard that since the JW cult got too big, they had to change their teaching to say that the 144,000 go to heaven, and *the rest* of the saved get the *earth*. Either way, it's nonsense. The "144,000" are plainly said to be VIRGIN MALE JEWS in [Re 7:4; 14:1-4](#). JWs respond that they are the "spiritual Jews" of [Ro 2:29](#). But the New Testament continues to make a distinction between spiritual Jews and literal physical Jews ([1Co 10:32; Eph 4:17](#)), and *spiritual* Jews do not have *tribal distinctions* as physical Jews do. *The 12 tribes are named in [Re 7](#).*

[Re 7:3](#) "Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

4 And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.

5 Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

6 Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nepthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.

8 Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand."

[Re 14:3-4](#) "...the hundred and forty and four thousand... These are they which were not defiled with women; for they are virgins..."

## GETTING THE TRUTH TO THEM

JWs are disallowed or strongly discouraged to read "religious literature" from anyone besides the Watchtower, so most JWs will refuse to take a tract or will soon discard it without reading it. Thoroughly trained JWs will also not listen to verses from the real Bible.

Without identifying it, ask them if the Bible (the one you're holding) is the *word of God*. If they say yes, you'll have a lot of flexibility. The King James Bible has many verses proving the deity of Christ. ([Mt 1:23](#); [Lu 2:33](#); [8:39](#); [Joh 1:1-14](#); [14:9](#); [20:26-28](#); [Heb 1:8](#); [Ac 20:28](#) with [Heb 9:11-12](#); [13:12](#) and [Re 1:5](#); [Ro 8:9](#); [9:5](#); [1Co 15:47](#); [1Ti 3:16](#) with [1Jo 4:2](#); [Php 2:6](#); [Isa 44:6](#) with [Re 1:11-18](#); [1Jo 3:16](#); [Ro 1:19-20](#) with [Col 2:8-9](#); [Ho 13:4](#) with [Mt 1:21](#) & [Lu 2:11](#) & [Joh 4:42](#); [Mal 3:6](#) with [Heb 13:8](#); [Ac 20:21](#) with [Heb 6:1](#); [Ps 94:11](#) and [Job 42:1-2](#) with [Mt 9:4](#); [12:25](#) and [Lu 6:8](#); [11:17](#); [1Jo 1:5](#) with [Ac 26:13-15](#); [Ps 107:19,23-29](#) with [Mt 8:23-27](#); [Ex 3:14](#) with [Joh 8:58](#); [Lu 1:13-17a](#), [Joh 3:16](#) with 5:24, et al.)

But if they say *only* the JWs' *New World Translation* is accurate, or it is the *most* accurate, ask them to read the following verses *in their own bible*...

In the NWT, these particular verses are close enough to the KJB, that they still teach the truths that JWs deny! (Unless they "update" their translation again!)

THE                      DEITY                      OF                      HOLY                      SPIRIT:

[Ac 5:3-4](#) "...why hath Satan filled thine heart to lie to the Holy Ghost... thou hast not lied unto men, but unto God."

THE DEITY OF CHRIST:

[Lu 2:10-11](#) "And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

*Compare with:*

[Isa 9:6](#) "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

[Joh 1:29-31](#) "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. [John was born 3 months before Jesus! ([Lu 1-2](#))] And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water."

Note that John the Baptist's job was to *prepare the way for Jesus Christ*. Now compare that to this:

[Mt 3:1-3](#) "In those days came John the Baptist, preaching in the wilderness of Judaea,

And saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."

By replacing the words "**the Lord**" with "Jehovah" in that verse, the NWT translators *accidentally* made it a *stronger* confirmation of Christ's deity!

[Eph 4:4-5](#) "There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism,"

*Compare with these 3 verses:*

[Isa 50:4](#) "The Lord GOD hath given me the tongue of the learned..."

[Isa 51:22](#) "Thus saith thy Lord the LORD, and thy God that pleadeth the cause of his people..."

[1Co 16:23](#) "The grace of our Lord Jesus Christ be with you."

[Joh 8:19-24](#) "...Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also..."

And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins."

[Isa 44:6](#) "Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God."

*Compare with these 2 verses:*

[Re 1:17-18](#) "...And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

[1Co 15:3-4](#) "...Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures:"

[Isa 43:11](#) "I, even I, am the LORD; and beside me there is no saviour."

*Compare with these 2 verses:*

[Lu 2:11](#) "...a Saviour, which is Christ the Lord."

[Ac 4:10-12](#) "...Jesus Christ... Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

THE PROBLEM AND CONSEQUENCE:

[Ro 6:23](#) "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

[Re 20:14-15](#) "And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

THE SOLUTION:

[Ac 16:30-32](#) "And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house."

Notice it's *only belief* and *NO WORKS*.

WHEN A CHRISTIAN'S BODY DIES, HIS SOUL GOES TO HEAVEN:

[2Co 5:8](#) "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."

[Re 4:2](#) "...and, behold, a throne was set in heaven, and one sat on the throne."

*Compare with:*

[Re 7:9](#) "...and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb..."

The context defines those people as Tribulation saints, but the point is the same:  
*COUNTLESS people will be in heaven, NOT just "144,000."*

WRAPPING UP:

[Eph 2:8-9](#) "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast."

[Ga 2:21](#) "I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain."

[Joh 10:7-9](#) "Then said Jesus...I am the door: by me if any man enter in, he shall be saved..."

[1Jo 5:11-13](#) "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."

After the JW has read that last verse, read it again for emphasis and then urge him to *call upon the name of the Lord Jesus Christ to save him from the lake of fire* and give him everlasting life *right now*.

I don't believe it's a "compromise" to use their version in such a situation, as long as you don't *endorse* it or call it "scripture" or the "word of God." You are simply treating it as a *paraphrase* that happens to communicate certain facts. The idea is, "If I

show you some verses from *your* translation, will you believe it is accurately representing what God said?" (By the way, if and when it's practical to carry it, you can buy your own copy of the NWT in a used bookstore and highlight the verses ahead of time.) You may say, "*But the NWT is not the word of God*; I thought you said '**faith cometh by hearing, and hearing by the word of God**' ([Ro 10:17](#))." Well, during your conversation, you can casually QUOTE *from MEMORY* supplementary verses from the *KJB* without saying that the NWT changed them. Anyways, if a lost person sincerely accepts the facts of the gospel from *any* source, God can *bypass* their ears and eyes and *speak His word directly into their heart*. Many English-speaking people were saved before a flawless English Bible existed. Is this an excuse to use corrupt bible versions *routinely* when you have a choice not to? Not if you have any *reverence*. (See Appendix 1)

## "BEATING A DEAD HORSE"

If there's any person with which you will need *extra* help in reaching, it's a JW. After a long conversation with the average JW, you will notice a mental block to any logical reasoning that will feed any amount of evidence in one ear and out the other. This is because the leaders of the JW cult have become experts in mind-control. JWs are so thoroughly brainwashed, you will need a miracle to penetrate their psyche. If you know ahead of time that you'll be talking to a JW, pray and fast, or get your entire church to pray the same day. Exceptions to this are the JWs who haven't been in the cult very long.



## LESSON 7

# REFUTING ATHEISTS

The lost people discussed in previous lessons all had one thing in common: They all had a sense that the Bible can be trusted (in general) as an authority for determining truth. Atheists however think they have no reason to trust the Bible at all. Even when they let you speak, you can read scripture to them all day long, and it will be "in one ear and out the other." There's seldom much you can do with them except *plant a seed*. That is, tell them what they must believe *if they ever find a reason to believe it*. It is difficult to even get an atheist to take a tract. You can improve the chances if you challenge him to find fault with the tract and contact you or your pastor with his criticisms. If he tries, it may be the first and last time he'll ever read the gospel.

## APOLOGETICS

Atheists consider their position intelligent, so it sometimes proves useful to give them intellectual reasons to believe the Bible. You should expect desperate mental gymnastics and blanket denial of your conclusions, since being an atheist is more often a matter of the *will* than the intellect. But it doesn't hurt to leave them with the impression that you're not the uneducated, delusional idiot they assume you to be. ([Ac 4:13-18](#))

Many former church-goers who turned agnostic or atheist will brag about being "enlightened" by documentary programs on "educational" television channels. These shows have only two purposes: to make money, and to promote an anti-Christian worldview (to reduce societal disdain for hedonism). Ask the atheist if it ever occurred to him that people can LIE on TV? Ask him what the GOALS of these documentary producers might be. Ask WHO or WHAT decides who is correct when two professed educators contradict? The issues are trust, final authority, and absolute truth.

Ask the atheist if he knows *everything*. When he admits that he only knows a *tiny fraction* of everything, ask him *how* he can *know* that God doesn't exist *within the things he doesn't know*.

## HISTORY

The Bible is not fictional. The Bible is *historically accurate* according to the usual legal tests for the reliability of *any* historical document. The only difference is, since the Bible has *religious implications*, many people *don't WANT* to believe it. Unbelieving professionals like Dr. Simon Greenleaf (a Harvard law professor) set out to prove the Bible is *false*, but after investigating, concluded the *opposite*.

There are many secular (non-Christian) sources that *corroborate* events described in the Bible. For example...

Roman historian Carius Cornelius Tacitus twice wrote of Christ suffering punishment by Pontius Pilate during the reign of Tiberius. ([Lu 3:1](#); [Mt 27:1-26](#))

At least three secular sources, including two 2nd-century historians (Thallus and Phlegon of Tralles) recorded the mysterious 3-hour "solar eclipse" during Jesus' crucifixion. ([Mt 27:45](#))

Two of the three also wrote of the earthquake. ([Mt 27:54](#))

1st-century Jewish historian Flavius Josephus (*Jewish Antiquities*, book 18, chapter 3) wrote about Jesus being a great teacher who was crucified by Pilate and then rose from the dead, encouraging many loyal followers called "Christians."

## SCIENCE

Atheists see the Bible as "unscientific" fantasy. Yet the Bible contains many scientific facts that were not yet known when they were written. For example...

[Le 15:13](#) said to wash the skin in "**running water**," while doctors didn't know about germs and were washing their hands in stagnant bowls of water until the late 1800s.

[Le 17:11](#) said "**...the life of the flesh is in the blood...**" but up until the 1800s, doctors thought you could help sick people by *draining* their blood.

In [Job 38:16](#), God asked Job, "**Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth?**" About 3,500 years later, high-tech deep-sea cameras enabled us to discover hot-water vents in the dark ocean floor.

Why was the Bible so far ahead of scientists? Because "**All scripture is given by inspiration of God**" ([2Ti 3:16](#)).

[Re 11:9-10](#) prophesies of people all over the world seeing the same two dead bodies within only three and a half days. The Bible knew about *television* and *news cameras* long before they were invented!

Atheists love to mock Bible-believers by equating us with the people who thought that *the earth is flat*. But the Bible said the earth is *round* long before scientists figured it out.

[Isa 40:22](#) "**It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in:**" (A sphere is a *three-dimensional circle*.)

[Lu 17:30-34](#) shows that it can be *day* on one side of the earth and *night* on the other side *at the same time*, which would be impossible if the earth was flat.

## "GOTCHA!" ARGUMENTS

Atheists have a few pet arguments with which they try to *catch you off guard* and embarrass you for taking the Bible seriously and for not knowing its contents.

### "FLAT EARTH"

Atheists will sometimes quote one of the many verses that mention "**the ends of the earth**" as if that means "*the edges of a flat planet earth*." But "earth" doesn't always mean "*planet earth*." The word "earth" can also mean the *land* (or dirt or hard surface) of planet earth (check any dictionary), in which case the "ends of the earth" are the shorelines (i.e. the edges of the landmasses, where the earth ends and ocean begins). This is clearly implied in [Ps 65:5](#); [72:8](#).

Atheists also quote [Isa 11:12](#) as if "**the four corners of the earth**" means planet earth is a *flat square*. There are plenty of other things the "**corners**" could be besides the corners of a flat square earth:

1. The earth's *surface* is irregularly shaped, like a wrinkled cloth wrapped around a ball. In this sense, the 4 highest points (e.g. mountain peaks) could be called the 4 "corners."
2. The 4 major continental landmasses (North America, South America, Eurasia, and Africa) could be called the 4 corners.
3. When people envision the earth, they often think of the earth as it is depicted on a MAP, which is usually a *rectangular paper with 4 corners*. [Ac 27:7](#) says "**...we sailed under Crete...**" You can't *literally* sail "under" the island of Crete, so it is obviously directionally figurative as it would be explained with a map. On a *map*, "under" means "*South of*."
4. The "corners" could be figurative for the 4 directions (North, South, East, and West), by which the "**four winds**" come. [Re 7:1](#) "**And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.**"

### UNICORNS

Atheists also mock the Bible for speaking of "**unicorns**" ([Nu 23:22](#); [24:8](#); [De 33:17](#); [Job 39:9-10](#); [Ps 22:21](#); [29:6](#); [92:10](#); [Isa 34:7](#)), which they *assume* to be the *mythical* horned horse to which "unicorn" refers often today. First of all, no one can prove there never was a species of horse with a horn on its head, but that isn't what the Bible is referring to. The word "uni-corn" is Latin for "one-horn" and has in the past been used to refer to *any* animal with one horn. The unicorn described in the *Bible* sounds like the one-horned rhinoceros called *Rhinoceros unicornis*. These are still alive today in parts of India. According to the Oxford English Dictionary, the word *unicorn* was used to refer to the one-horned rhinoceros as early as 1398 (more than 200 years before the King James Bible was translated). It was thus defined as late as 1828.

(Compare definitions for "unicorn" and "rhinoceros" in the original edition of Noah Webster's *American Dictionary of the English Language*.) The unicorn in the Bible could also be *Elasmotherium Sibiricum*, an extinct species of one-horned rhinoceros that scientists call "*The Giant Unicorn*." This species would match the description of the Bible's unicorn even better. Even the *King James translators* testified to this with a *marginal note* for [Isa 34:7](#) in the 1611 edition that says the word for "unicorn" could also be translated as "Rhinoceros." ("Unicorn" is a better word-choice, as it is more specific. "Rhinoceros" could refer to a one-horned *or* a two-horned rhinoceros.)

## DRAGONS

For the same reason as the "unicorn," atheists mock the Bible for speaking of "**dragons**." The devil has had a couple hundred years to train people to think of "unicorns" and "dragons" as mythological creatures. Satan can't destroy the real Bible (because God promised to preserve His word), so he destroys *other things* to taint people's *perception* of the real Bible.

The word "**dragon**" in the Bible appears to refer to any large or monstrous reptile ([Jer 51:34](#)), often serpentine to varying degrees ([Re 20:2](#)), on land *or* in water ([Ps 148:7](#)); especially territorial reptiles with a bad temperament. ([Eze 29:3](#); [Jer 49:33](#)) The fact that this includes the animals now referred to as "dinosaurs" is supported by much more evidence than can be shown on an atheist's porch. (See Appendix 2)

The reason there are so many legends of dragons all over the world throughout history is because people were *seeing* them. (The fact that many descriptions of dragons were distorted or exaggerated and many stories of dragons were embellished with religious themes doesn't discredit the fact that dragons existed any more than the stories of "Goldilocks and the Three Bears" and "Little Red Riding Hood" discredit the fact that *bears* and *wolves* exist.) There have been *tens of thousands* of dinosaur sightings even *within the last 200 years*.

One reason people can't believe that could be true without being common knowledge is because people can't comprehend how BIG the earth is. ALL 7 BILLION PEOPLE ON EARTH (if they stood side-by-side, in rows) could fit on an area of land no bigger than the island of *Hawaii*. Look at a globe and see how much land is left over! Much of the earth is not pleasant to live on (deserts, jungles, swamps, etc.) so much of it remains *unexplored*. Many species of animals remain undetected. Scientists discover animals all the time that they didn't know existed. Many countries don't bother to *inform* other countries about their native wildlife until asked. And most people in "third-world" countries don't have the *means* to inform anyone outside their locality. And when reports of dinosaurs *do* get out, the miseducated media immediately disregards or mocks the witnesses, citing the *assumed* "fact" that dinosaurs went extinct long ago.

Between the late 1800s and today, living Plesiosaur-like marine dinosaurs have been seen and photographed in or near Scotland, England, Sweden, Japan, Panama, Canada, and the United States. There are Apatosaurus-like dinosaurs living in a Florida-sized swamp in the Congo in central Africa. Something similar was sighted in the Dilolo swamps nearby in Angola. A 7 to 9-foot stegosaurus-like lizard with triangular plates on its back was seen in Kenya. Diplodocus-like dinosaurs were seen

in Bolivia and Peru. (One killed was 39 feet long.) Pterodactyls 4 feet wide are often seen in the Congo, Zimbabwe, Kenya, and two islands in Indonesia. Larger Pterodactyls have been seen in Washington, Alaska, Venezuela, and Papua New Guinea.

If someone mocks the *FIRE-BREATHING* dragon in [Job 41:18-21](#) (and possibly [Isa 30:6](#)) and assumes it to be mythical, he should be made aware of the bombardier beetle, which mixes chemicals together in a chamber in its body to spray a 200+ degree (Fahrenheit) stream of noxious fluid out of its rear end to defend itself from enemies. There is no scientific reason not to believe a dinosaur could not have a similar ability.

## EVOLUTIONISM

Since atheists believe there is no God, they believe the universe must be self-existent. They believe that the universe began when there was a huge amount of matter in a dot (*from nowhere and for no reason*), which started spinning (*with energy that came from nowhere and for no reason*), and exploded, forming a massive collection of highly ordered systems (*violating the physics of every explosion ever observed*) with backwards turning planets and moons (*violating the conservation of angular momentum*), and a sun and earth which not only inexplicably retained heat for billions of years, but also maintained for millions of years a tiny range of temperature necessary for life to survive, which life sprang from melted rock soup (*for no reason and in spite of the hindering conditions admitted by evolutionists and proven unsurpassable by their own experiments*), even though it's mathematically impossible for the organ systems of even a one-celled organism to assemble themselves by chance. And these one-celled organisms multiplied and survived and somehow produced a long chain of offspring increasingly more advanced than themselves (*violating the 2nd law of thermodynamics*) through billions of beneficial mutations (*even though all observed DNA mutations are harmful or virtually neutral*) while inexplicably avoiding most harmful mutations and inexplicably leaving no fossils of the millions of intermediate life forms that must have bridged the gaps between known life forms.

If atheists can violate their own laws of science constantly to protect their theories, how is it unreasonable for *us* to believe in a Being who is above the laws of science?

[Ps 14:1](#) "The fool hath said in his heart, There is no God."

[Ro 1:20](#) "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:"

The *creation* is proof of a *Creator*. Design requires a *Designer*. This is common sense. To deny it, one must be illogical *on purpose*. ([2Pe 3:5](#))

The insane theory of evolution is the atheist's number one excuse for not believing in God, despite the fact that Charles Darwin himself admitted in a letter that his theories were "*speculations*" that ran "*beyond the bounds of true science*." Other evolutionists

have since made similar confessions that there is no real evidence for evolution, and that they believe evolution only for *philosophical* reasons.

**1Ti 6:20 "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called:"**

See Appendix 2 for resources refuting evolutionism.

## PROPHECY

One proof of the divine inspiration of the Bible is the fact that the writers wrote accurately of future events that were mathematically *impossible* for them to predict. (Remember, the books in the Bible were written separately over a period of at least 1500 years.) There are at least 48 Old Testament prophecies that Jesus Christ fulfilled hundreds of years after the prophecies were written. Mathematician Peter Stoner once calculated that the chance of that happening was *1 in  $10^{157}$* .

[illegible]

Obviously, whoever authored the Bible is *OMNISCIENT* (all-knowing).

## EXPERIENCE

It's an old saying that "You can't argue with *results*." Using your personal testimony could make a bigger impact than anything else. Before I was saved, I was an incredibly wicked person. But *today* I am NOTHING like I was then, because "**if any man be in Christ, he is a new creature**" ([2Co 5:17](#)) and *only an omnipotent God could change me as much as Jesus Christ changed me*. (Many believers have that testimony.) All the mind-altering drugs and psychologists of my youth *couldn't even come close* to such results. The more dramatic the change in you was after salvation, the more your life story testifies to the supernatural.

One way to reach an atheist is to have him *experiment*. You should pray silently that God will work a miracle on the atheist's mind and make him see reality. If the atheist can take it seriously enough, ask him to (on the spot preferably) pray a "test prayer" and ask God ("if there is a God") to *make Himself known to him* (either now or in the near future). (This is one time where it's okay to *lead* in prayer, because the prayer isn't for *salvation*; it's only to open their mind to the *need* for salvation.) I once heard a pastor explain how a professing atheist got saved after the pastor led him through several prayers (with some quiet space between) in which questions were asked to the "theoretical" God which explained the gospel to the atheist as he was praying them. After several prayers, the Holy Spirit had brought him to tears, and moments later, he called upon Jesus to save him.

The irony is, the intellectual arguments for Christianity actually do more for lost or disillusioned "*church* members" than for atheists. ([1Co 2:1-5](#))

## LESSON 8

# AFTER THEY'RE SAVED

So you successfully led someone to Christ and they accepted Him. Now what?

### VERIFICATION

Follow-up questions are very important. They help you determine if the person really got saved. And they can help give the convert assurance that he *is* saved.

Sometimes, someone will pray "Lord..." and not actually say "*Jesus*." Sometimes those people, in their mind and heart, really *were* talking to Jesus. So to clarify, ask "Who just saved you?" If they answer "Jesus Christ," you now know for sure that they have "confessed with the mouth the Lord Jesus." ([Ro 10:9](#))

These questions are almost always appropriate to ask after the prayer:

"If you died right now, where would you go?"  
The answer better be "*Heaven*."

"If you died *ten years from now*, where would you go?"  
The answer better be "*Heaven!*"

"If you did something *really bad* tomorrow and then died, where would you go?"  
The answer better be "*Heaven!!*"

### FRAMING THEIR NEW BIRTHDAY

Upon verification, give the convert some *encouraging words* that help them realize the *magnitude* of what just happened. You ought to be *excited* that someone just got saved. If you're "feeling down" for whatever reason, at least *smile* for *their* sake and give a good, hearty "AMEN!" Explain that they were just "**born again**" ([Joh 3:7-8](#)) and have become a member of *God's family*. ([Ro 8:15](#)) Tell them to write down the date of their new "birthday." If they have a real Bible, have them write the date on one of the front pages. If they don't have a real Bible, *give them one*. (You can keep a couple Bibles in a backpack or your car.)

Write down the convert's name and contact information (so you can pray for them and find them later), and give them yours and your church's (so they can call if they need help or have questions). If the convert may be a minor, get their *age* too (so there's no legal issues if you give them a ride to church or something).

Leave the convert with a gospel tract and explain that they can use it to witness to



people who don't know how to get to heaven. Or tell them they can give away the tracts and that there are plenty more free tracts available at the church house.

## QUELLING YOUR PRIDE

When you win a soul (or *many* souls) to Christ, *don't let it go to your head*. God doesn't "*need*" *YOU* ([Joh 15:5](#); [1Co 3:5-7](#)), and sometimes He'll work a miracle using an inept soulwinner just to remind you of that! Remember, other soulwinners are your "**fellowlabourers**" ([Php 4:3](#)), *not* your "*competitors*."

**[2Co 10:12b](#) "...they measuring themselves by themselves, and comparing themselves among themselves, are not wise."**

A competitive mindset has led many unperceptive soulwinners to drag insincere prayers out of people and *assume* they're saved. ([Mt 15:8](#))

## DISCIPLESHIP

**[Joh 15:8](#) "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."**

Just as you shouldn't leave a newborn baby alone to die, you shouldn't desert a "babe in Christ" without nurturing him. It's your responsibility to help your converts grow spiritually, so they won't waste the rest of their time on earth. Teach them what you know. Teach the *simplest* doctrines *first*. ([1Co 3:2](#); [Heb 5:12-13](#); [1Pe 2:2](#)) If you're a bad teacher, at least get them in your church to be taught by someone more capable. ([1Co 12:28-29](#)) PRAY God will *protect* your converts from being led astray when you're not around.

## LOCAL CHURCH

Before you leave a new convert's porch, invite them to a church assembly without asking for a response. I don't believe you should push too hard right away for them to come, as this can leave them with the impression that "*This whole time*, he just wanted me to *join his church*." That will leave the convert discouraged before he's even had a *chance* to grow.

You can offer to drive them to and from church services. If they don't have a Bible and you forgot to bring extras, you can offer to give them one of the Bibles you keep at the church house "when" they come Sunday! You could offer to go with them to meet your pastor for personal fellowship or to ask him questions (in the church office or the pastor's house or outside grilling burgers or whatever). Talk about yourself, your pastor, and your church in such a way that lets the convert know that you all are not some untouchable "holier-than-thou" clergy, but *brothers* and *friends*. Explain that assembling regularly with other believers provides *protection* ([Ac 18:10](#)), *accountability* ([Pr 29:15](#)), and *motivation* to do what we normally might not strive to

do. ([2Co 9:2](#); [1Th 2:11](#); [4:1](#))

You can make devotional application of [Heb 10:24-25](#).

[Heb 10:24-25](#) "And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."

If a convert doesn't come to church services the Sunday following his conversion, visit him again in a week or two to check on him. The second time you see him, he will have had time to reflect on being a "**new creature**" ([2Co 5:17](#)), and you can push harder for him to join your church and learn how to be a fruitful Christian. It was about two weeks after I was saved that I *noticed* a *change* in myself (namely, a change from selfishness to selflessness). That was the first pragmatic evidence I had that a spiritual transaction had actually occurred the night I was saved. That gave me extra *assurance* of my salvation, and hence, after that day, I was *motivated* to *do* something for Jesus. It might be a good idea to *pray* for your extroverted converts to be *introverted* long enough to see the change in *them*!

When converts show up for church services, make them feel welcome. Be as positive as you can. Smile like you're not happier anywhere else! First impressions will set the tone of your church in the convert's mind. If they've never been in a similar church service before, show them what goes on and how everything works. If they sit next to you in a pew, sing those hymns loudly and cheerfully. (You *should* have been doing that *already*!) [Ps 95:1](#) says "**O come, let us sing unto the LORD: let us make a joyful noise to the rock of our salvation.**"

Introduce your convert to everyone so they will learn his name and he will learn theirs. ([1Th 5:12](#)) Don't brag to people that YOU led him to the Lord. That could make him feel like a pawn in some kind of game that the "church people" are playing. You could say something like "*Jesus saved his soul yesterday!*" Wording it that way also helps instill in your convert a sense of gratefulness to Christ.

## JUMPSTART DOCTRINES

### FUTURE JUDGMENT

One important thing for a new convert to learn about is the *judgment seat of Christ*, where *saved* people will be judged for what they did on earth *after* they were saved. Knowing the possibility of rewards or shame in heaven will help motivate your convert to work for God.

[Ro 14:10](#) "**But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.**

11 **For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.**

12 **So then every one of us shall give account of himself to God.**"

**1Co 3:8** "Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.

9 For we are labourers together with God: ye are God's husbandry, ye are God's building.

10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation can no man lay than that is laid, which is Jesus Christ.

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."

Notice (and always *emphasize*) that it is the "**work**" that burns, NOT the PERSON. Things done in the flesh after salvation aren't attached to the soul, *remember?*

**2Co 5:8** "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

9 Wherefore we labour, that, whether present or absent, we may be accepted of him.

10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

11 Knowing therefore the terror of the Lord, we persuade men..."

Desire for rewards and fear of losing them in shame should not be our *only* motives for working for Jesus. You should also work for Jesus because you love Him and are *grateful* for what He did for you:

**2Co 5:14-15** "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."

## BIBLE STUDY

**1Pe 2:2** "As newborn babes, desire the sincere milk of the word, that ye may grow thereby..."

Teach your converts the importance of reading and studying the Bible.

**Ps 119:9-11** "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. With my whole heart have I sought thee: O let me not wander from thy commandments. Thy word have I hid in mine heart, that I might not sin against thee."

[Ps 119:105](#) "**Thy word is a lamp unto my feet, and a light unto my path.**" The Bible shows you where you *are* spiritually ("**feet**") and where you're *going* ("**path**").

[Ps 138:2](#) "**I will...praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.**"

[Mr 12:24](#) "**And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?**"

[Lu 4:4](#) "**And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.**"

[Joh 14:23a](#) "**Jesus answered and said unto him, If a man love me, he will keep my words...**"

[Ac 17:10-11](#) "**And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.**"

[2Ti 2:15](#) "**Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.**"

Obviously, the Bible is foundational. If your convert reads it closely and often with a sincere desire to learn, God can show him things you didn't think to teach him. Instill in him an appreciation for Biblical AUTHORITY. Emphasize that things that are *right* are right *not* "because the *preacher* said so," but because the *BIBLE* says so. When you hear dogmatic statements, your response ought to be "Chapter and verse?"

[1Th 5:21](#) "**Prove all things; hold fast that which is good.**"

[2Ti 3:16-17](#) "**All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.**"

One reason so many Christians are not motivated to read the Bible is because they don't believe there is anything *supernatural* about it. They are taught that the English Book in their hand is "*just a translation*," a mere "window" through which we *try* to see the "*REAL* word of God" which is "the original Hebrew and Greek text." *Don't perpetuate that misconception.*

If you often find yourself saying "King James *Version*," start saying "King James *Bible*." That separates it from other versions and accentuates its authority. Never imply that the scripture in the King James Bible is the words of the King James translators, because it's *not*. ([1Th 2:13](#))

Don't try to explain scripture using Hebrew or Greek words or lexicons. This is unnecessary, often inaccurate and misleading, and often will *DESTROY* a convert's confidence in the English text. Your convert will *doubt* every verse that he doesn't

understand right away, and he will assume that there's an inadequacy in the English text and that he must consult Hebrew/Greek study tools rather than compare scripture with scripture. ([Ge 40:8](#); [Ps 94:12](#); [1Co 2:13](#))

Here are a few verses that emphasize the supernatural nature of the Bible:

[Joh 6:63](#) "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."  
(The words don't *die* when they're put on *paper*!)

[Heb 4:12a](#) "For the word of God is quick, and powerful..."  
In the Bible, "quick" means "*alive*." ([Ac 10:42](#); [2Ti 4:1](#); [1Pe 4:5](#); [Joh 5:21](#); [Ro 4:17](#); [8:11](#); [Eph 2:1](#); [Col 2:13](#); [1Pe 3:18](#))

[1Pe 1:23b](#) "...the word of God, which liveth and abideth for ever." That's *not* an *analogy*. It means what it says. The word of God is literally a *LIVING ENTITY*. ([Ga 3:8,22](#))

[Eph 6:17](#) "And take the helmet of salvation, and the sword of the Spirit, which is the word of God..."

[2Ti 2:9](#) "Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound."

[2Ti 3:16a](#) "All scripture is given by inspiration of God..."

The King James Bible is "**scripture**" and therefore, by definition, is "**given by inspiration of God.**" Notice [2Ti 3:16](#) does NOT say "WAS given by inspiration" or "HAS BEEN THUS FAR given by inspiration." Nor does it say "All ORIGINAL AUTOGRAPHS OF scripture are given by inspiration."

"Scripture" includes COPIES ([Pr 25:1](#); [Lu 4:16-21](#); [Joh 5:39](#); [Ac 8:27-35](#); [2Ti 3:15](#)) and TRANSLATIONS. ([Ge 42:18-23](#); [Da 2:4](#); [Ac 21:40](#) - 22:21) The "**inspiration**" is *continual*. Any copy of scripture that was *copied exactly* or *translated the way God wanted it translated* is still "**scripture**" and hence is *given by inspiration of God*.

People who know the KJB is scripture debate about exactly what "**inspiration**" means or *how* God does it at those various stages, but it's of little practical significance. The point is that it results in a Book (that you can *hold in your hand and read*) which is ALIVE ([1Pe 1:23](#); [Heb 4:12](#)), has *supernatural effects* on people ([Lu 4:4](#); [Ro 10:17](#)), is the *absolute and final* authority in all matters ([Lu 16:13](#); [Ro 3:4](#)), and is "**more sure**" than *hearing God speak audibly!* ([2Pe 1:18-20](#)) The sooner a convert learns that, the better. I have observed a strong correlation between Christians' *zeal* (and competence) and their comprehension of the power, authority, and self-sufficiency of the Bible in their own language.

## PRIORITIES

[Ga 4:18](#) "But it is good to be zealously affected always in a good thing, and not only when I am present with you."

As a babe in Christ, your convert will likely begin wanting to play and "have fun" more than work for God. But to a spiritually mature Christian, working for God *is* "fun." ([Ps 119:24](#); [Mr 8:33b](#)) Teach your convert to view serving God as a *privilege*, not a burdensome chore. We should "**Serve the LORD with gladness**" ([Ps 100:2](#)), *even when it brings us trouble.* ([Ac 16:25](#); [2Co 7:4-6](#); [1Pe 3:14,17](#))

[1Pe 4:1-2](#) "**Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.**"

Exhort your converts to use their time for God.

[Ps 106:3](#) "**Blessed are they that keep judgment, and he that doeth righteousness at all times.**"

[1Co 15:58](#) "**Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.**"

[Col 3:2](#) "**Set your affection on things above, not on things on the earth.**"

# APPENDIX 1

## BIBLE VERSIONS

In 1611, at the peak of the English language, the King James Bible was published. It eventually became the most widely used English translation and for about 300 years it was accepted by most Christians as the word of God in English, as was evidenced by its fruits (e.g. the most productive period of evangelism and missionary activity in history). In the 20th Century, more than 100 new versions were translated, the promoters of each claiming their version is more accurate and/or easier to read than previous versions. Having been indoctrinated with evolutionism and spoiled by modern luxuries, most Christians bought the lies.

There is a misconception that these new versions "say the *same things* in a different way." Not so. There are *thousands* of differences that affect the *meaning*, because there are "**many, which corrupt the word of God**" ([2Co 2:17](#)). Sometimes verses are even *removed* based on laughable manuscript evidence. Here is a very small sample of the changes in new versions:

May include NIV, RSV, NASB, NLT, ESV, NCV, HCSB, CEV, NKJV, etc.	King James Bible
<a href="#">Ge 1:1-5</a>	
In the beginning... one day	In the beginning... <b>the first day</b>
<a href="#">Ps 10:4-5</a>	
the wicked... His ways are always <b>prosperous</b>	The wicked... His ways are always <b>grievous</b>
<a href="#">Isa 9:3</a>	
increased	<b>not</b> increased
<a href="#">Col 2:18</a>	
seen	<b>not</b> seen
<a href="#">1Pe 3:3</a>	
not be <b>merely</b>	not be
<a href="#">1Co 11:16</a>	
we have no <b>other</b>	we have no <b>such</b>
<a href="#">Ho 11:12</a>	
is unruly against	ruleth with
<a href="#">Ge 27:39</a>	
be <b>away from</b> the	be the
<a href="#">Pr 25:23</a>	
brings	driveth away
<a href="#">Ps 27:14</a>	
let your heart be strong	<b>the LORD...</b> shall strengthen thine heart
<a href="#">Ps 8:5</a>	
man... Yet You have made him a little	man... For thou hast made him a little

lower than <b>God</b>	lower than <b>the angels</b>
<a href="#">Job 42:6</a>	
I retract	I abhor myself
<a href="#">2Co 1:14</a>	
be proud	your rejoicing
<a href="#">Pr 21:21</a>	
prosperity	righteousness
<a href="#">Da 3:25</a>	
a son of the gods	the Son of God
<a href="#">Mt 17:21</a>	
OMITTED	this kind goeth not out but by prayer and fasting
<a href="#">Mt 23:14</a>	
OMITTED	Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.
<a href="#">Joh 5:4</a>	
OMITTED	For an angel went at a certain season into the pool...
<a href="#">Lu 4:18</a>	
OMITTED	heal the broken hearted
<a href="#">Lu 8:48</a>	
OMITTED	be of good comfort
<a href="#">Ac 20:24</a>	
OMITTED	with joy
<a href="#">2Pe 1:21</a>	
men	<b>holy</b> men
<a href="#">Mt 25:31</a>	
angels	<b>holy</b> angels
<a href="#">1Th 5:27</a>	
brethren	<b>holy</b> brethren
<a href="#">Re 22:6</a>	
prophets	<b>holy</b> prophets
<a href="#">Re 18:20</a>	
apostles	<b>holy</b> apostles
<a href="#">Lu 4:4</a>	
Man does not live on bread alone	man shall not live by bread alone, <b>but by every word of God</b>
<a href="#">Mt 5:22</a>	
anyone who is angry with his brother will be subject to judgment	whosoever is angry with his brother <b>without a cause</b> shall be in danger of the judgment
<i>Many versions hide the fact that God is a Trinity.</i>	
<a href="#">1Jo 5:7</a>	
OMITTED	For there are three that bear record in



	heaven, the Father, the Word, and the Holy Ghost: and these three are one.
<a href="#">Eph 3:9</a>	
God who created all things	God who created all things <b>by Jesus Christ</b>
<a href="#">Col 1:2</a>	
the Father	our Father <b>and the Lord Jesus Christ</b>
<a href="#">Mt 12:31</a> , <a href="#">Joh 7:39</a> , <a href="#">Ac 6:3</a> ; <a href="#">8:18</a> , <a href="#">1Co 2:13</a>	
Spirit	<b>Holy Ghost</b>
Spirit	<b>Holy Ghost</b>
Spirit	<b>Holy Ghost</b>
Spirit	<b>Holy Ghost</b>
Spirit	<b>Holy Ghost</b>
<a href="#">Joh 14:16</a>	
Helper	Comforter
<i>Many versions downplay and/or deny the deity of Jesus Christ.</i>	
<a href="#">Mic 5:2</a>	
whose <b>origin</b> is from of old, from <b>ancient days</b>	whose <b>goings forth</b> have been from of old, from <b>everlasting</b>
<a href="#">Mt 8:2</a> ; <a href="#">9:18</a> ; <a href="#">15:25</a> ; <a href="#">18:26</a> ; <a href="#">20:20</a>	
knelt before him	worshipped him
knelt before him	worshipped him
knelt before him	worshipped him
knelt before him	worshipped him
kneeling down	worshipping him
<a href="#">Lu 2:33</a>	
child's father and mother	Joseph and his mother
<a href="#">Joh 9:35</a>	
Son of Man	Son of God
<a href="#">1Co 15:47</a>	
the second man is from heaven	the second man is <b>the Lord</b> from heaven
<a href="#">Eph 3:14</a>	
the Father	the Father <b>of our Lord Jesus Christ</b>
<a href="#">Php 2:5-6</a>	
Jesus...did not consider equality with God something to be grasped	Jesus...thought it not robbery to be equal with God
<a href="#">1Ti 3:16</a>	
He who was revealed in the flesh	<b>God</b> was manifest in the flesh
<a href="#">1Jo 4:3</a>	
every spirit that does not acknowledge Jesus is not from God	And every spirit that confesseth not that Jesus <b>Christ is come in the flesh</b> is not of God
<a href="#">1Jo 3:16</a>	
Hereby know we love, because he laid	Hereby perceive we the love <b>of God</b> ,

down his life for us	because he laid down his life for us
<i>Many versions hide and change the gospel.</i>	
<a href="#"><u>Mt 18:11</u></a>	
OMITTED	For the Son of man is come to save that which was lost.
<a href="#"><u>Mr 9:42</u></a>	
believes	believe <b>in me</b>
<a href="#"><u>Ac 8:37</u></a>	
OMITTED	And he answered and said, I believe that Jesus Christ is the Son of God.
<a href="#"><u>Joh 6:47</u></a>	
he who believes has everlasting life	He that believeth <b>on me</b> hath everlasting life
<a href="#"><u>Ro 1:16, 1Co 9:18</u></a>	
the gospel	the gospel <b>of Christ</b>
the gospel	the gospel <b>of Christ</b>
<a href="#"><u>1Co 5:7</u></a>	
Christ...sacrificed	Christ...sacrificed <b>for us</b>
<a href="#"><u>Col 1:14</u></a>	
In whom we have redemption	In whom we have redemption <b>through his blood</b>
<a href="#"><u>Heb 1:3</u></a>	
he had provided purification for sins	he had <b>by himself</b> purged <b>our</b> sins
<a href="#"><u>1Pe 4:1</u></a>	
Christ suffered	Christ...suffered <b>for us</b>
<a href="#"><u>1Jo 3:5</u></a>	
to take away sins	to take away <b>our</b> sins
<a href="#"><u>Joh 3:36</u></a>	
obey	believeth
<a href="#"><u>Heb 4:6</u></a>	
disobedience	unbelief
<a href="#"><u>Mt 7:14</u></a>	
<b>difficult</b> is the way which leads to life	<b>narrow</b> is the way, which leadeth unto life
<a href="#"><u>Mr 10:24</u></a>	
Children, how hard it is to enter the kingdom of God	Children, how hard is it <b>for them that trust in riches</b> to enter into the kingdom of God
<a href="#"><u>1Co 1:18, 2Co 2:15</u></a>	
are <b>being</b> saved	are saved
are <b>being</b> saved	are saved
<a href="#"><u>1Pe 4:18</u></a>	
<b>hard</b> ...to be saved	scarcely be saved
<a href="#"><u>Lu 11:2-4</u></a>	
Father, hallowed be your name, your kingdom come. Give us each day our daily bread. Forgive us our sins, for we	Our Father <b>which art in heaven</b> , Hallowed be thy name. Thy kingdom come. <b>Thy will be done, as in heaven,</b>

also forgive everyone who sins against us. And lead us not into temptation.	<b>so in earth.</b> Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; <b>but deliver us from evil.</b>
<a href="#">Mt 11:23; 16:18</a> , <a href="#">Lu 10:15; 16:23</a> , <a href="#">Ac 2:27,31</a> , <a href="#">Re 1:18; 6:8; 20:13-14</a>	
Hades	hell
Hades	hell
Hades	hell
Hades	hell
Hades	hell
Hades	hell
Hades	hell
Hades	hell
Hades	hell
Hades	hell
<a href="#">Lu 4:8</a>	
OMITTED	Get thee behind me, Satan
<i>Many versions call Jesus a liar.</i>	
<a href="#">Joh 7:6-10</a>	
Jesus said to them... I do not go up to this feast... But when His brothers had gone up to the feast, then He Himself also went up	Jesus said unto them... I go not up <b>yet</b> unto this feast... But when his brethren were gone up, then went he also up unto the feast
<i>Many versions confuse Jesus with Satan.</i>	
<a href="#">Re 22:16</a> "I Jesus... I am... <del>the</del> ...morning star."	
<a href="#">Isa 14:12</a>	
How you have fallen from heaven, O <b>morning star</b>	How art thou fallen from heaven, O <b>Lucifer</b>

[Jer 23:36](#)<sup>b</sup> "...ye have perverted the words of the living God..."

Even if you're in such denial as to say that the changes in these versions *don't have a negative EFFECT on the readers*, you must at least admit that they are *irreverent*. If you wrote a book, and someone changed even a few dozen things in your book without your permission and then republished the book with the subtitle "Improved Version," *wouldn't you be angry?!* But you think *God Almighty* doesn't care what you do with *HIS* book?!

Don't use a corrupt Bible version while soulwinning because you think the lost person

will understand it more easily than the "archaic" English of the KJB. If God Himself came down here and reworded His Bible into more modern English, *lost people STILL wouldn't understand it*, because it is "**spiritually discerned**" ([1Co 2:14](#)). That's why *you* are there to *explain it to them!* ([Ac 8:28-31](#))

The question is bigger than "which version should I *use*?" The question is "Is what you're reading the *word of God* or is it *not*?" The Bible is not a "message" that can be expressed in whatever words you feel comfortable with. The Bible is a FIXED SET OF SPECIFIC WORDS that have special significance and supernatural properties and say exactly what God wanted to say *exactly how God wanted to say it*. Hence, there can only be one *real* Bible in a given language.

For more information on Bible versions, visit <http://sites.google.com/site/warofwordsministries>

## APPENDIX 2

### RECOMMENDED RESOURCES

#### BIBLES

The best giant print Bible I've found for soulwinning is the KJV Giant Print Bible from National Publishing Company. (It's also known as the "Keystone Giant Print Bible," but few vendors label it as such.) It has 15.5 point font. Pages of scripture do not have misleading notes or incorrect cross-references to distract the reader. Its large size allows you to attach a large, thorough verse cheat-sheet inside the back cover. It is sold on various websites and in some large Christian bookstores.

The *imitation leather* one they call the "Presentation Edition." (ISBN # 0834003503)  
The *real leather* one is called the "Deluxe Edition." (ISBN # 0834003619)

If I didn't have that Bible, my next choice would be the "Mid Size Giant Print (Hardback)" Bible (Item 170) from Local Church Bible Publishers.  
[As of 2015, they also have a "Super Giant Print" Bible.]

[www.localchurchbiblepublishers.com](http://www.localchurchbiblepublishers.com)

Bardin & Marsee Publishing makes a WATERPROOF KJV Bible with synthetic pages which is great for soulwinning (or street preaching) on rainy days. I've found that when there's any *wind* with the rain, even with an umbrella it's hard to keep your Bible and tracts dry.

[www.bardinmarsee.com](http://www.bardinmarsee.com)

To supplement your personal Bible study and help with memory retention of large portions of scripture, get the Bible on DVD and audio CD read by Alexander Scourby. You can listen during meals, or while driving, folding laundry, cutting your fingernails, etc. I also love Hendrickson's Scourby KJV "My-iBible." This little mp3 player can be taken almost anywhere, and is rechargeable, so you never have to buy batteries. All three of these can be found on various websites and in some Christian supply stores.

#### GOSPEL TRACTS

[www.PocketGospelTracts.com](http://www.PocketGospelTracts.com)

I wrote these tracts to be as thorough as possible while at the same time compact enough to fit in my shirt-pocket. The different tracts are color-coded so you can have all of them in one pocket and still quickly find the one you need.

"*Scientists Prove Divine Author of Genesis*" by Dr. Terry Watkins.

That's a great tract to drop on an atheist's porch after they slam the door in your face. Even if they only read the *title*, it can plant a seed of doubt in their mind about atheism. It's also a good tract for agnostics who believe in "a God" but won't accept the Bible as authoritative.

Read it here: [www.av1611.org/genesis.html](http://www.av1611.org/genesis.html)

Buy it here: [www.av1611.org/tracts/index.html](http://www.av1611.org/tracts/index.html)

## APOLOGETICS BOOKS & VIDEOS

### INERRANCY

*The Book of Bible Problems* by Dr. Gerardus Bouw<sup>1</sup>

[www.daystarpublishing.org](http://www.daystarpublishing.org)

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Footnote 1: I disagree with his comments on sarcasm on page 212.

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*The "Errors" In The King James Bible* by Dr. Peter Ruckman<sup>2</sup>

[www.kjv1611.org](http://www.kjv1611.org)

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Footnote 2: I disagree with his comments on [Ge 1](#) on pages 22-23.

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Those are very useful reference books. They resolve hundreds of alleged "mistakes" and "contradictions" in the Bible.

## BIOLOGY & GEOLOGY

*The Collapse of Evolution* by Dr. Scott Huse

[www.bakerbooks.com](http://www.bakerbooks.com)

*The Evolution Handbook* by Vance Ferrell

[www.evolutionfacts.com](http://www.evolutionfacts.com)

Dr. Kent Hovind's Creation Seminar DVD set:

Part 1: The Age of the Earth

Part 2: The Garden of Eden

Part 3: Dinosaurs and the Bible

Part 4: Lies in the Textbooks

Part 5: Dangers of Evolution

Part 6: The Hovind Theory

Part 7: Questions & Answers

I have seen and recommend (with few reservations) the versions of his seminar recorded in 2002 and 2005. (As of 2012, the 2005 edition is sold on the website with a "2011" copyright for the added languages.)

[www.drdino.com](http://www.drdino.com) or <http://store.creationtoday.org/kent-hovind/creation-seminar>

They also sell a set of *posters* called "Think! Poster Kit - Topic Intro Series" which summarize much of the info from the seminar. Many of these are great posters to put in Sunday School rooms or your office at work.

Also see the "Alvis Delk Print" poster with a photo of a dinosaur footprint intersecting a human footprint at [www.creationevidence.org](http://www.creationevidence.org)

## ASTRONOMY

*Geocentricity: Christianity in the Woodshed* by Dr. Gerardus Bouw

*The Bible and Geocentricity* by James Hanson

Both books at [www.geocentricity.com](http://www.geocentricity.com)

## APPENDIX 3

### HEALTH

Now we know that illness can sometimes bring glory to God ([2Co 12:9](#)), but your illness ought not be *self-inflicted*. ([Mr 5:2,5](#); [1Co 9:24-27](#); [Eph 5:28-29](#); [3Jo 2](#)) *If you're too tired or sick to go soulwinning, you must do something about your health.* Despite what you hear from most doctors ([Mr 5:26](#)), God has provided EASY and inexpensive ways to cure illnesses ([Isa 38:20-21](#); [1Ti 5:23](#)) and *significantly increase your energy and stamina*. You just have to look for them (if your doctor won't).

#### NUTRITIONAL SUPPLEMENTATION

We used to be able to get all the nutrition we need from food. But modern farming methods have depleted our soil<sup>1</sup>, so nutritional supplements are a necessity for most people.

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Footnote 1: Most modern farms ignore the practical benefits of [Le 25](#), in which the Israelites were told to let the land "rest" and not plant crops every seventh year. This starved out harmful insects and gave time for the soil to regain depleted nutrients and minerals.

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I have benefited tremendously from one kind of supplement in particular. (I do NOT *sell* it, and I do NOT make any financial profit by promoting it, so don't roll your eyes!)

Coral reefs form a sort of sand underneath, some of which is carried by currents to nearby ocean trenches, from which the sand is collected and put into capsules and sold as a supplement called "coral calcium," being mostly calcium compounds and other trace minerals.

I have taken coral calcium supplements for years. In my late teens, I was in *miserable* condition. But within the first few weeks of taking coral calcium...

- \* my *energy* and *stamina* increased dramatically,
- \* my *circulation* improved so much that I stopped getting dizzy spells, I slept better and fell asleep faster, and even *read* faster,
- \* my skin got smoother and less dry,
- \* my hands and lips stopped getting *chapped*,
- \* my complexion improved,
- \* my cravings for obscene sugar-binges was nearly eliminated,
- \* it became much harder for me to get *sunburn*,
- \* my chronic *stomach aches* were eliminated, and
- \* my chronic *allergies* (runny nose, congestion, itchy, watery eyes) were *gone*.

Three specific events that I will never forget...



I stood at the top of the staircase confused as to how I "got up here so fast," and I realized that I had LEAPED up the stairs 4 steps at a time without missing a beat, whereas normally I was used to a long exhausting climb that left me out of breath by the time I got to the top.

At a large clothing store where I worked, I quickly sprinted from the front of the building to the back and wasn't even breathing heavily, whereas normally I couldn't run *15 feet* without getting winded. (It's nice to be able to walk faster than the "Jehovah's Witnesses" when they're "fighting for turf" in your neighborhood!)

At work another day, I lifted a heavy shelf with *one* hand after a coworker with muscles twice as big as mine couldn't lift it with *both* hands!

Several people have told me coral calcium increased their energy. One coworker told me that she stopped getting colds while on coral. After my pastor started taking it, he seemed to have a much easier time breathing. And my pastor's mother-in-law eliminated her *cancer* with coral.

You must be thinking, "HOW COULD A *CALCIUM SUPPLEMENT* POSSIBLY DO ALL THAT??!!"

Long-story-short: Coral Calcium is the easiest form of calcium for the human body to *absorb*, and calcium...

- \* *neutralizes acid* in your body, which allows your blood to fill with oxygen, helps prevent cholesterol from narrowing your arteries (because the cholesterol is trying to protect your artery walls from the acid), and makes your body less vulnerable to all kinds of diseases,

- \* supplies electrical energy for *muscle* movement (including the heart),

- \* "feeds" *other* nutrients to your cells, and

- \* enables your DNA to copy itself.

(And you thought that all calcium does is give you strong bones!)

You may be thinking, "If it's THAT good, *why doesn't everybody know about it?*" Few people know because such information is *suppressed*. Suppressed by *who*? By drug companies (and those they bribe), because natural cures hurt their *profits* ([1Ti 6:10a](#) "**For the love of money is the root of all evil...**"), and by humanistic medical doctors who reject and *resent* the idea that man cannot solve his own problems and *needs God's help*. ([Ps 118:8](#) "**It is better to trust in the LORD than to put confidence in man.**") The most prominent promoter of coral calcium, a chemist named Bob Barefoot, has been mocked, slandered, and aggressively hindered by these people for years, not only because he's a threat to their indu\$try, but because he dares to *give GOD credit* for coral's effectiveness (*constantly*). Saying the Bible is true history didn't help him either.

Looking in our final authority (the KJB), it's interesting to note that in the two verses that mention "**coral**" ([Job 28:18](#); [Eze 27:16](#)), the context is *very valuable things*!

When shopping for coral calcium, *read the bottles closely*. There are two kinds of supplements that can be legally called "coral calcium": MARINE coral (the good stuff from the WATER) and fossilized ROCK coral (from an above ground source). The "above ground" coral is so weathered, it is practically worthless. It is sold by most vendors because it's much cheaper to collect.

As of 2013, you can find good brands here:  
[www.coraladvantage.com](http://www.coraladvantage.com) Phone: 1-866-VITASYS  
[www.robertbarefoot.com](http://www.robertbarefoot.com)  
[www.coralsupreme.com](http://www.coralsupreme.com)  
[www.olympianlabs.com](http://www.olympianlabs.com)

If you are on any drugs (i.e. man-made chemicals), ask your doctor how to safely quit using them. (Some must be *gradually* reduced.) Some drugs *interfere* with the absorption of calcium. And *all* drugs have bad side-effects (some too subtle to be detected until years later, and some unreported). See [www.naturalnews.com](http://www.naturalnews.com)

## DIET

There are also many man-made chemicals (e.g. fertilizers, pesticides, artificial flavors) added to *food* that make us sick and sluggish. You can usually avoid these by eating only food that is certified "organic" and GMO-free.<sup>2</sup> There are a few upscale grocery stores that carry a large selection of organic foods of every kind. It's worth the extra money. Even with my *very* modest income (and giving much to the church and missions), I'm still able to eat *all* organic. If you're too fat, eat less.

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Footnote 2: Sometimes you can find and buy directly from local farms with organic standards that are not officially certified. See the directory at [www.realmilk.com](http://www.realmilk.com)

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Many adults have toxic build-up in their intestines from years of eating non-organic (e.g. partially indigestible) food. You can remove much of this buildup with a good *colon-cleansing* regimen. I have used one from [www.blessedherbs.com](http://www.blessedherbs.com) and it seemed to work well.

Tap water also has a lot of toxic chemicals in it. Drink only *spring* water and/or Vivo® (4vivo.com). Dr. Carl Baugh, founder of the Creation Evidence Museum in Glen Rose, Texas, devoted two episodes of his TV show "Creation in the 21st Century" to Vivo. It is water purified with a patented process that, according to Baugh, restores time-worn water molecules to their original condition at creation. Apparently the difference in metabolic efficiency has huge implications. Vivo hydrates much better than today's water (and with fewer trips to the bathroom). My dad was *shocked* at his increase in *energy* after drinking Vivo. Scratches and scrapes *heal much faster* when I pour Vivo on them or keep a Vivo-soaked cotton-ball on

them. My cousin and I have used Vivo as a much more effective and long-lasting alternative to hand-lotion.

An accident once led to a severely painful intestinal problem that drove me to the hospital. After a couple hours of excruciating pain, the apathetic doctor couldn't figure out what the problem was, so he doped me up and put me to sleep, and I was out \$2000. A few weeks later, the same horrible pain returned while I was in bed. Not being able to afford another hospital trip, I just laid there in agony and hoped the pain would go away with time. After about 30 minutes of praying for God to kill me, I remembered I had half a bottle of Vivo left in the refrigerator. With trembling hands, I drank it as fast as I could, and *within 5 minutes, the pain had completely faded away*. The lesson was not lost on me: \$2000 of man's abuse or \$1 worth of "God's water." No wonder they call Him "the Great Physician."

## SUNSHINE

Don't be afraid of the sun. *Sunscreen lotions are toxic*. At least one kind of UV radiation from the sun is good for you. The good radiation far outweighs the bad (when your skin is not weakened by dehydration or acidity from lack of minerals). You need the good UV light on your skin to produce vitamin D. You also need sunlight in your eyes to stimulate the glands behind your eyes to keep your hormones correctly balanced. *Don't wear sunglasses* when walking outside.

## SLEEP

There is such a thing as sleeping too much, but it is *not* inherently "lazy" to sleep *more than the average person*. Neglecting sleep (to the extremes we do *today*) is irresponsible and dangerous, and getting more sleep helps you work safely and efficiently. Years ago, scientists said you need at least 10 hours of sleep every night to be healthy. Years later, they said you only need 8 hours, then they said 7, and now some are actually saying 5 is enough! This is called *devolution*! The "experts" are changing their story for the same reason they slander nutrients. If people knew how many health problems they could solve simply by getting more sleep, they would *buy fewer drugs*. Sleep really is "Vitamin-S."

Before the light bulb was invented, the average person got 10 hours of sleep and it was not considered abnormal to sleep for 12 hours. ([Joh 11:9-10](#)) Since it's hard to get much work done by candlelight ([Joh 9:4](#)), it was common sense to go to bed at sundown and get up at sunrise. With the light bulb, mankind foolishly said "*If we CAN stay up late at night, then we SHOULD!*"

Once while staying in a relative's house (where I had no alarm clock and didn't have to go to work the next day), I slept for 12 hours. When I woke up, I got out of bed quickly without struggling, and I felt very refreshed, limber, and energetic.

A well-rested soulwinner doesn't get tongue-tied or stumble over his words as easily. Sleep deprivation also causes irritability, which doesn't help your patience when dealing with lost people.

All that being said, before you try to get more sleep, *make sure you are spending your time wisely while you're awake!* DON'T WASTE ONE MINUTE!

[Col 4:5](#) "Walk in wisdom toward them that are without, redeeming the time."

**Soulwinning Crash Course (Dearing)**  
**End quote**

"So ought you...to be more careful, vigilant,  
and diligent than you have been, to win souls  
to God..."

— King James, 1604